VOLUME V NUMBER 4

The Mennonite Quarterly Review

OCTOBER 1931

EDITORIAL

ONE OF THE REMARKABLE CULTURAL ACHIEVEMENTS OF THE Hutterian Brethren during their early history was their system of elementary education. Soon after the organization of the group schools were established, and throughout their history schools have been maintained. At a time when elementary education all over Europe was in a pitiable condition, the level of education among the Hutterites was high. Illiteracy among them was almost unknown, although it was exceedingly high among the general population of Moravia, the land in which they had their domicile. In addition to the general elementary schooling, the Hutterian system also included religious and industrial training.

Fortunately two interesting educational documents of the Hutterites have been preserved, one in the form of a manual of instruction for the schoolmasters, a *Schulordnung,* the other an address by the chief bishop of the Brotherhood to the assembled schoolmasters. The former dates from 1578, the latter from 1568. A translation of these interesting documents is presented in this issue of the REVIEW. The documents will be best understood by recalling the fact that the Hutterian school system provided for the care and training of children from the age of two years until the time of learning a trade. The schools really served as homes for the children as well as educational institutions, and included some non-Hutterite boarding pupils.

The keen religious spirit manifested in the two documents reproduced is worthy of note. Not only was the educational institution viewed as a religious enterprise, but the teachers also were

to consider themselves as carrying out a divine vocation in their daily work. This observation reminds the reader again of the fact that the entire life of the Hutterian Brotherhood was religious through and through, that each activity engaged in was conceived as an integral part of life whose chief end was the glory of God and the promotion of His purposes on the earth.

In this issue, John Horsch concludes his thoroughgoing study of the faith of the Swiss Brethren with his examination of their position on the doctrine of the church and the principle of liberty of conscience. It is generally agreed that the conception of the church held by the Swiss Brethren is the fundamental point of difference between their theology and that of State Church Protestantism. In his usual manner, basing his entire presentation on the sources, with generous quotations from them, Horsch draws a clear picture of the Brethren position. Their conception of the church as a church of true believers composed logically therefore only of those who had consciously committed their lives to Christ, or in other words the principle of voluntarism, has become such a commonplace in modern American Protestantism that it scarcely seems notable. In the time of the Reformation however, the Swiss Brethren stood alone in their steadfast allegiance to this principle as heralds of the truth long years in advance of its general acceptance. The Review is greatly indebted to John Horsch for his valuable studies in the field of Swiss Brethren theology which he has now brought to completion.

John Umble continues his story of the early Mennonite settlements in Northwestern Ohio with an exhaustive account of the origin and growth of the little congregation near New Stark in Hancock County. He points out again how much a few families of outstanding talents with deep devotion to the cause of the church have contributed to the progress of the Mennonite Church. The outstanding leader of this little group at New Stark was for years a prominent evangelist, and leader in such progressive activities as missions and education, having been for a considerable time president of the Mennonite Board of Education. The author will continue and complete his historical sketches of this region with the story of the Elida settlement in the next issue.

The annual statistical survey of attendance in Mennonite Schools and Colleges prepared by Silas Hertzler appears some-

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A HUTTERITE SCHOOL DISCIPLINE OF 1578 AND PETER SCHERER'S ADDRESS OF 1568 TO THE SCHOOLMASTERS

Translated by Harold S. Bender

Editor's Note

These two interesting educational documents are translated from the original German reprints which were published in *Mitteilungen der Gesellschaft für deutsche Erziehungs—und Schulgeschichte, Jahrgang XI, Heft 2, pp.* 112-127; *Berlin,* 1901.

According to W. Saliger, Gymnasialdirektor in Znaim, who edited the manuscript for publication and wrote a brief introductory note, the documents are found in Codex II, h, 53, folios 13-37a, and 2-12, in possession of the former University Library in Olmütz. The Codex contains 94 folios, 92 of which were used. In addition to the two documents here printed, the Codex contains (1) Prayers for the Children, together with the Ten Commandments and a complete Catechism for Children; (2) A Song admonishing parents concerning the discipline of children; (3) Two additional songs.

The documents had been published earlier by Christian d'Elvert in the appendix to his *Geschichte der Studien-, Schul-, und Erziehungsanstalten in Mähren und Oesterreich-Schlesien,* (Brünn, 1857). D'Elvert published the Discipline, Peter Scherer's Address, and the Song Concerning Discipline, which occupy pages 465-480 in his book.

Saliger states that he compared D'Elvert's edition with the original manuscript and was able to improve the text considerably. The original was written in Middle High German in the Silesian dialect which is still spoken today by the rural population in northern Moravia and Silesia. Saliger's introduction contains an informative paragraph on the character of the Hutterian schools, which is here given in translation:

"The schools of the Anabaptists, as may be seen from *Scherer's Address* and the *School Discipline,* are not to be compared with the usual *Volksschulen.* They were rather children's homes, in which the children were almost entirely reared and trained. For this reason, the schoolmasters were not so much teachers as (together with the so-called "school-mothers and school-sisters"), guardians and caretakers (*Bewahrer*) of the children entrusted to them. The *School Discipline* itself says: They shall not be responsible for teaching reading and writing, nor shall they entrust the children to overseers who frequently manifest favoritism in handling the children, but shall themselves take particular care in the supervision of the children."

Peter Scherer (Schörer) is better known as Peter Walpot, one of the greatest chief bishops of the Hutterian Brotherhood. He was

chosen to the office of *Vorsteher* in the year 1565, and served with unusual success until his death at Pribitz January 30, 1578. He was probably also the author of the *Schul-ordnung* of 1578.

Schul-Ordnung, Year 1578

Herein are recorded several necessary points which the brethren and sisters who are appointed to supervise the schools, together with their assistants, are to observe in the care and discipline of the youth.

In the first place they must constantly keep in mind that they are appointed over the children by the Lord and by His people.

Further, the school masters and school mothers, since they are the ones who are responsible for the good character of the discipline of the school, are to be peaceful and trustful in their relations one to another. There should be a willingness to assist each other with good advice and to maintain a strict and regular order in all phases of the care of the youth, for to be dutiful and peaceful is conducive to good discipline, while discord and indolence are conducive to disorder.

They shall also take proper care in directing and supervising their assistants according to the adopted discipline.

They shall take care that no disunity, strife, or boisterous speaking is heard by the children, but rather by a peaceful, cheerful, good-natured, and sober life and quiet walk they shall inspire the youth likewise to quiet and sober living and give them a good example.

They should avoid vain and idle words so that the children shall not have occasion to gossip.

The school masters and sisters shall admonish and ask the boys and girls in their later teens to be diligent in prayer. And it would be well if when the school masters speak with the children once or twice a week, the sisters be present if possible, and thus testify by their example and pattern to their desire to inspire the youth with ideals of piety; the sisters should not absent themselves to go to other places but should give due consideration to the honor of the Lord and the welfare of the youth. Yet the school master should not occupy the time of the children with long preaching and with much reading of many quotations because the children can understand and grasp but little.

When one or more children are guilty of something, either of unbecoming conversation or other foolishness,—likewise the girls when they spin,—it is ordered that not every sister should at once

step in and punish but should take care in the fear of God so that the youth should not be hastily disciplined.

For this reason, in order to be better able to give account before God and man, it is believed best that the sisters should report the matter to the brethren in the school or to the school mother and should not be too severe, seeing that the Lord does not deal with us elder ones always according to our deserts, but according to grace.

The larger boys are to be punished by a school master and not by a sister, but the middle-sized boys may be punished with the rod by a school mother if the school master is absent and the boy is stubborn and will not submit to the sister's words. But if it is a larger boy, it should be noted and reported to the school master when he comes home.

Likewise the larger girls are to be disciplined by a school mother and not by a brother.

Stealing, lying, and other gross sins, whether done by boys or girls, shall not be dealt with by a sister alone, but shall be disciplined with the approval and advice of a brother.

If punishment with the rod is necessary in the case of a larger boy or girl, it shall be done in the fear of God and with discernment. In case of knavishness, lying, thieving, and unchaste conduct, severity shall be used according to desert. This shall not be done secretly or in a corner, but in the presence of all the children, so that they may learn thereby to have fear of wrongdoing.

The children shall be trained not to resist the rod, but willingly accept punishment. In this way it will be possible to always deal with them in a free manner, more than if they resist, which one shall not and cannot permit them.

A school master shall permit the boys to go out once to the lavatory mornings and evenings, together, and shall himself watch, but shall not refuse the children permission to go out in between times, for the natural processes cannot be controlled by law and it is harmful to obstruct nature too long. The same applies to the girls.

It should also not be difficult for a pious school mother and her assistants to counsel with a brother in the school and to inquire when one wishes to take the children out and let them go home.

Likewise a school master shall have sympathy and coöperation for the sisters and shall yield in matters which do not interfere with the honor of God and good discipline. The bread and meat (sandwiches) may and shall be handed out to the larger

children by the school master, except if he does not have time or lacks the food. In that case the school mothers may do this or appoint another sister to do it.

If something special is to be given to the children, such as apples, pears, and other fruit, it shall not be done on the individual decision of anyone, but shall be done on the counsel of several at a proper time. The children's clothing shall not be had in excess; what is necessary shall be kept on hand and be kept clean. The boys' clothing shall be handed out by a brother himself.

The linen cloths shall be in the hands of a school mother and shall be given out by her, but as far as the table cloths for the children are concerned, she shall give it to the table sisters and not to the girls.

The sisters shall exercise diligence that they lift the little children out and into their beds mornings and evenings, and not leave this to the girls so that they themselves may know how the children get in and out of bed. However the girls may help them in carrying the children to and from the beds. They shall likewise clean and wash those who are dirty.

In the morning the girls shall be called at five o'clock in winter time to spin. Then at six o'clock the boys are to be awakened and during the time that the latter are clothing, combing, and washing themselves, the smaller children are to be taken out, dressed, and washed, so that they will be quite ready for prayer and be able to sit at the table. Then the babies are to be taken out, dressed, washed, and after they have had a bit of exercise and been walking about they may be taken to their meals, so that they are not fed at once after awakening from sleep, which is unnatural.

At evenings one should take particular care not to put the children to bed too soon after eating, which is unnatural for them, but to lead them about for a time after the meal or let them run around, small and large, in the winter time until six o'clock, and in summer time until sunset. And since it is often warm and moist in bed in summer, they shall be allowed to stay up longer at such warm times, but when it is cool they should for this reason be put to bed a little bit earlier.

During the night the nurse (*Wächterin*) shall take care that the children, both small and great, sleep well and are well covered, so that they may not become cold. Also one of the sisters should help the nurse to watch for a while when the children are going to sleep until the children are all asleep, and the children shall not be given anything to eat in bed or anything to suck except that a

sick child may be given something to drink for his sickness. The children that are well shall be allowed to sleep without interruption for it is unwholesome to be feeding the children night and day. Likewise the sleeping children shall not be forced to arise during the night but shall be allowed to sleep, for if anyone has need, nature will of itself awaken them. But if a boy or a girl has some particular unclean habits, such a one may be awakened in order to be cured of such unclean habits, according to good discipline. If it happens once or twice that someone wets the bed, possibly in a dream, it shall be overlooked, with the hope of improvement, but if it occurs frequently the child shall be punished for the same.

The nurse shall likewise not at once begin to strike the child with the rod if a child begins to cry at night, but shall use other methods to quiet it.

When the innocent little children make the bed unclean they shall be diligently dried and one shall not economize with bed clothing and layettes. They shall not be left lie because they cannot ask for help or cannot understand. The nurse shall also take good care to notice when a child cries or screams to hold it for a while over the vessel and cover it well so that it should not get cold from being without cover.

But when the little children who have begun to talk, still make a bed unclean, it may be overlooked two or three times and the children instructed with words, but if this does not help, finally they shall be punished lightly so that they shall learn to keep clean.

But the sisters shall take especial care with the little children, that they be not harsh with them but rather be sympathetic and long-suffering with them on account of their innocence and lack of understanding, just like mothers do with their own children. They shall be concerned in so training the children that they shall not be allowed to become self-willed but shall be gradually trained to love the Lord and as soon as they begin to talk they shall be taught to pray at the proper time.

Further, the brethren and sisters in the schools shall take especial care to avoid giving offence by discipline and punishment in the presence of brothers and sisters from other places who come to visit the school and observe the children. They shall be careful in this matter.

The boys and girls shall not be depended upon to take care of the little children either by day or by night, nor to take them up or lay them down, but the sisters shall be careful to be present, especially when the children get up, so that no one shall be injured.

The brethren in the schools have already been instructed by the elders that they shall not manifest wrath toward the children and shall not strike the children on the head with the fist nor with rods, nor shall they strike on the bare limb, but moderately on the proper place. It is necessary to exercise great discretion and discernment in disciplining children, for often a child can be better trained and corrected and taught by kind words when harshness would be altogether in vain, while another can be overcome by gifts. A third however cannot be disciplined without severity, and does not accept correction. Therefore the exercise of discipline of children requires the fear of God.

One should show sympathy to the little folk who have just started attending school and should not undertake all at once to break the self-will, lest injury come therefrom. For the children who are a bit larger one must also exercise very diligent care so that one can always have a good conscience.

The bed clothing shall be kept clean and shall be regularly changed, and when the little children arise in the morning a sister, or two or three girls, must always be at hand to take care on the stairways that no one falls.

When the children are brought to the school they should be carefully examined and if any one is found to have a contagious disease such as scurvy or French disease (syphilis) or *lem,** the same should be instantly separated from the rest in sleeping and drinking and in particular in washing. Also special brushes and combs shall be used in taking care of the hair of those having skin eruptions. Those who have such eruptions shall be put together and not kept with those who are clean. Likewise those who have head diseases. If a child suffers or receives an injury on account of carelessness of whatever sort it may be, the injury shall not be concealed, but help and counsel shall be sought as soon as possible before greater injury comes of it.

And when the school mothers examine the children for bad mouths and reach into a bad mouth with the fingers, they shall be careful that they do not at once with unwashed fingers reach into a healthy mouth and thereby contaminate it, but shall always beforehand cleanse the fingers with a clean cloth and water before they examine and cleanse mouths. They shall likewise demonstrate to the sisters with them how to heal scurvy of the mouth, and not withhold this from them that others also may be able to attend to such things if they are appointed for it.

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* The meaning of this German word could not be determined.

Brushing shall not be turned over to the girls to do.

In the case of diseased heads and bad mouths the school mother shall take especial care, in particular about contagious diseases, and shall arrange for a separation in all matters, as in part already stated, as for instance in the matter of beds, washing, eating, drinking, using spoons and cups, also in the matter of examining the mouth and sitting on stools.

Once a week the clothes of the children shall be examined for lice, likewise the clothes of the children when they come to school. The new children shall have their heads and clothing examined for lice.

When boys and girls are used outside of school for help in tending the cattle or driving the horses, care shall be taken that they do not go astray since they often like to absent themselves or hide. Therefore they shall appear twice weekly on brushing day.

One should not let the shoes of the children become too hard so that they cause blisters and the parents may have occasion for complaint. Therefore care should also be taken that the clothing and everything else is regularly repaired.

The new children whose parents are still on probation shall not at once be clothed in new clothing, but shall for a time be given the old clothing until their parents have proved themselves worthy members.

The nurses (for sickness) shall diligently stay with the sick children, faithfully care for them, so that no one climbs over the bed or falls on the stairs, and it shall be earnestly impressed upon the mind of the girl in charge that they shall take good care of the children, but shall not be away from them long in case they must leave the bedside.

The food which is to be given to the children they shall not be forced to eat. Drinking shall also be attended to so that drinking is not postponed too long or refused so that the thirst does not become so great that they drink to excess, which is harmful.

And for the sick children especially one should be free to ask the cook for that which they may need; yet this should be done orderly and not each sister run to the cook on her own account, but the request should be made on advice of the school mother.

When children are sick one should not be too severe with them if they ask for this or that, but should in true faithfulness as unto God be diligent in waiting upon them, in lifting and laying down, in cleaning and washing.

And where there are two schools, the small and the large, the

two shall be conducted as though they were one, and not separately. The sisters in the two schools, in whichever they may be, shall be in the proper attitude and love toward each other and shall faithfully assist one another in combing and brushing; in bathing and washing, as is necessary. That is, in everything the children of the two schools, whether sick or well, shall form a unit, and fellowship shall be exercised with open heart, without vanity or selfishness.

If the parents who are visiting a school desire to take their children home to themselves for a visit, permission may be given for a definite time by a school master or school mother but such permission shall be given with caution in the fear of God as the circumstances dictate, and those in authority shall have a definite understanding as to whither the children have been taken.

They shall also take care in supervising the larger children who serve as bread cutter, water carrier, bedroom maid, sweeper, dish washer, children's maid, sick nurse, etc., since they have often been found to be inconsiderate, mischievous, thieving and frivolous. Wherefore, those who are older shall take diligent care to supervise and watch over them so that no one shall be found guilty of permitting such conduct and have to be disciplined.

Neither brethren nor sisters shall of themselves undertake or order something new without the counsel, knowledge, or will of the elders. Even though someone knows a better method, it shall not be followed without good counsel.

When the sisters go out into the field or into the garden with the children, they shall be careful, as many of them as find it possible, to stay with the children so that the children do not get into trouble. The school master shall also be along as much as possible.

The larger boys or girls should not by any means be allowed to bump or pull or hit the children.

The sisters shall take special care that the small children shall be kept clean.

The sisters shall also not go away to their rooms on their own business too much but the one shall tell the other.

They shall not carry hot water into the rooms so that no one may be injured.

They shall not bathe the children in too hot water for that is harmful.

They shall not let them sit too long on the stools lest they take cold or do themselves harm.

The wash woman shall be careful in making the fire and in

heating water and shall not depend too much upon the girl who is helping her.

The night nurse (*Wächterin*) shall take good care of the light at night and shall frequently go about among the children to look at them and cover them.

The school mother shall not arrange matters for the sisters or for the girls without the counsel of the school master.

If a child will not keep quiet during the admonition it shall be taken out so that the other children may not become restless, for sometimes one child is itchy, another one thirsty, a third has some other need which one does not know. For this reason it is not possible to bring everything in order by using the rod.

During the day in school one should not attempt to settle everything with blows, but moderation should be used.

Also, no sister shall show disfavor to a child under her care or another child, nor show partiality against one that would prefer not to stay with her.

Neither brothers nor sisters shall show favoritism to particular boys or girls or send them to special places for they soon are overcome by the flattery and become proud.

Likewise the school masters shall not for any reason of their own or on account of business, without the counsel and consent of the elders, seek occasion to be absent from or leave the school. They shall not engage in work outside the school, such as planting or building or working on trifling things and thus neglect their work in the school. They must not by any means go to the markets here and there and buy according to their pleasure but rather they shall ask for the things they need at the place where these things are provided. They shall not occupy themselves with writing and reading and shall not let others take their place who often deal wrongly with the children out of favor or disfavor but they shall themselves supervise the children.

The sisters likewise shall not look after their own interests whether in sewing and mending or such work and shall not depend too much upon the girls and shall not go about too much outside the building and then when they come into the school accept a complaint from a boy or girl and then without proper consideration proceed to deal out punishment. Therefore we instruct them, faithfully to remain in the school and take care of the children since by such diligence discipline frequently becomes unnecessary and can be avoided.

No one shall unwillingly with complaint or impatience serve

the needy ones of the Lord in the schools, for there would be no blessing in such work and the children would in consequence have to suffer from violence and rudeness in discipline. For where good will is lacking, there are often unkind words. Such expressions as these may then be heard: "You bad children; one must be continually occupied with you, one cannot do anything for himself," or similar improper things. By such conduct all who hear it would be grieved and the Lord, who hears all things, will take notice and He will punish it in His time. Therefore each one should willingly and gladly do his part to please the Lord.

It is therefore the appeal of us as elders to all of you who have the youth in charge, brethren and sisters, and especially you who are appointed as school masters and school mothers, that you perform your duties faithfully with all diligence as far as is possible by the grace of God, so that this and similar rules of order shall be observed by you and your assistants faithfully and harmoniously so that in these and other necessary points which would be too long to write and possibly also not necessary, a peaceful discipline may be kept in all your care and supervision of the youth, since you must give an account for the same. May you do it with joy as to the Lord in Heaven who will also be a faithful rewarder of your diligence.

In conclusion, let each one deal with the children by day and by night as if they were his own, whether in the matter of giving them to eat and drink or taking up or laying down, or leading about or carrying, or cleaning and washing, whatever is necessary, so that each one may be able to give an account before God and may have a conscience void of offense before the godly and the ungodly.

All this which has been here written and told at some length is a pattern of how counsel should be given to those who are concerned with the schools. At times more should be said and at times less, just as is necessary at each place according to the circumstances. By this each one will know how to conduct himself so that the honour of the Lord may be promoted.

The kitchen help and the waiters shall be told that they shall prepare and distribute with good will the food and drink which has been ordered for the children according to their need whether sick or well, young or old, and they shall not make many words about it.

And if it is necessary to ask for some particular food for a sick child, out of the usual order, they shall avoid using rough words. If what is asked for cannot be given, there should be a

clear explanation, so that no one give occasion for complaint to another.

PETER SCHERER'S ADDRESS

Which he, together with other Elders, delivered to the School Masters at Nembschitz, November* 15, 1568.

Dear Brethren:

We have thought it good to call you together and discuss with you the work of the office which has been assigned to you in the schools, so that you might exercise more diligence to care for the children who have been entrusted to your care by the Lord and by us and that you may direct their minds to honour and fear God, so that they may be brought up in the nurture of the Lord and may receive from their youth the very best at your hands. We desire that you should not engage in other activities which would occupy your time and thus lose your eagerness to be with the children in the schoolroom. You should not waste your time in doing many little things which are not required of you, neither should you permit the manager (*Haushalter*) to send you to some other place unless it should be but an hour or two distant and the task could soon be performed. If the latter should happen, each one should hasten to return at the earliest possible moment and not leave the sisters alone with the children. You should not depend upon the sisters and the overseers, for they at times show favoritism and then there is occasion for difficulty, especially with the boys, since they are likely to begin to scold them.

But if a school master is in the school room among the children and frequently observes them and quiets them, they will become more circumspect and will be saved from mischief. This is not to be done with severe punishment, that is the rod is not to be applied hard and long, although often teachers have, and desire to have, a reputation of this sort. I do not mean, of course, my brethren, that the children can take care of themselves, that there is enough of the fear of God in them to keep them from evil, for if this were the case a school master would not need to be present. However, the school master is not only to be present in the school room for the children's sake, but also in order to be helpful and kind to the sisters, for they need your oversight just as much as

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*Nembschitz is probably modern Gross-Niemtschitz near Auspitz in Moravia.

the children, since women are women and the weaker vessel. Have a care that they may not be aroused in their anger and in their complaints against the children and go about among them with rods, as one does among cattle, and permit the flesh to get the upper hand, so that they quickly become angry, as we have ourselves already experienced. A school master who is diligent can prevent such occurrences if he takes his responsibility toward the children seriously and deals with them as if they were his own. By so doing he will prevent ungodly or excessive punishment.

Further, dear brethren, when you are at table together with the sisters, quietness should obtain. You should not be boisterous and converse about matters which are not for the good or edifying, as commonly is the case if one does not take proper care, and thereby, one does not give a good example to the children who hear and see such things. For the children quickly observe this and say: What they forbid us they themselves do. The same care should be taken by the sisters in their work when the children are standing near. If the sisters are not of one mind, if they show dissonance in an abundance of words, if one is self-willed against another and the young girls notice it, they will repeat it to one another and consequently will not have proper regard for those who have failed in this way. And not only that, but they will talk about it. It sometimes happens, and not seldom, that a school master for good reasons enquires: Dear sisters, how about this matter? and gives his counsel and although his counsel is the better, it does not suit the sister's mind. Then she says: "How dare you enquire of this or that; it is not your business to do so," and treats him contemptuously. Such conduct should not be passed by lightly, for the children see and hear such things, especially the girls, but the sisters apparently do not care if only the boys do not know it. For this reason the school master can accomplish nothing with them. But nevertheless complaints come both small and great in matters of food and drink, in regard to clothing, in regard to lying down, going to bed, bathing, washing, or in regard to the waiting which one child has to do for another. But whatever form the complaints take, the school master is ultimately held responsible. If he is able to give a good account of himself, all is well, and this is the reason that we are pointing this out to you, since there are some of your number who have not been in the school work very long and are not acquainted with our customs. There are also some cases where school mothers, especially the older ones, are not willing to give up their old ways nor surrender the authority which they have ac-

quired, and a brother (school master) lacks courage to assert his authority.

It has indeed often been the case, for the parents of the children come to us and say: "My brethren, I have given over myself and my children to the Lord and to the school," and then complain that one of the children has gotten a skin eruption in the school or another ailment, be it on the eyes or the hands or the feet. And then if we speak to the school master in the school about the matter and call him to account because of one or more children, then the school master after much discussion shifts responsibility to the school mother, the school mother to the sisters, bed room maids, or the nurse maids, although they know that the school master was responsible. Perhaps the school mother has at her disposal a nurse maid whom she sends to the sick children on their beds with food and drink and takes it for granted that she will perform her duty faithfully. But alas, often the children are badly tended and possibly if one is so sick that it does not care for what is sent it, it suffers. For such reasons, we say to you, school brethren, that you yourselves are responsible to care for such matters, and we also say to the sisters that they themselves must also look after the sick ones and ask (in the kitchen) for the food which they need.

Also, you, together with the sisters, must pay attention to the shoes of the children, so that they do not have hard shoes which make the feet sore. Where shoemakers are at hand you should have the shoes frequently repaired and greased so that they will be nice and soft and so that not too many shoes are bought, as has happened in some cases and afterward they become too small or are spoiled. And do not depend upon the sisters to do this, and the sisters shall not order things to be made without your knowledge and consent either in regard to shoes or other things. Further, in regard to bed clothing, if a bed has two bed covers, one good one and one not so good, and a child has two night shirts, that is quite sufficient. But if something more is necessary, you should report it to the manager (*Haushalter*); likewise in regard to woolen clothing, whether for boys or girls, for the sisters are inclined to dress up the girls for church festivals with dresses and jackets and bodices and then after the festival lay them away and then they become too small in time and much loss is occasioned. For this reason you yourselves should look after the matter, whether for girls' or boys' clothing, and if new clothing is made for the children, you should turn in the old clothing to be used for lining, since it is probably still worth at least a little. Furthermore,

in regard to feather beds or comforts which are given to the school to be used for the children when they go to sleep, when these beds become too small, you should take care that the sisters do not without your knowledge re-cut them and empty out or make larger. You should not permit this, but should have this done with the counsel of the manager wherever it seems necessary. You should not be careless in this matter like some are. You should always reserve a supply and not have the school altogether without such materials.

Further, you should yourself sleep with the children and should be present when they get up and should yourselves look after putting the children to bed and not rely altogether upon the bedroom maid. You should make sure that the children who are well are kept together and those who are not well are kept together. The same caution should be taken to keep those together who have eruption and make sure that the bed clothing for such is washed separately by itself.

Further, in regard to the children who are not well or where there is uncertainty, the bed clothing and night shirts of such should not be mixed with the clothing of the children or washed together with it. It should be kept by itself. Likewise in the food and drink one cannot take too much care, for there is very much danger among so many children. The same thing is true in regard to washing and bathing, the two should not be mixed. You must take care and watch carefully to bathe and wash the unclean children by themselves. You must take care yourself that the sisters do not make the water for bathing too hot for the children. You should feel with your own hands whether it is not too hot, and if it is too hot you should forbid the sisters to use it, for it has often been the case that the skin of the children has become red like a crab and yet they would say: "Why that is not too hot; you are not to bother yourself about such things." But you must not pay attention to such remarks.

Further, if a child has eczema, you should not let it be bathed or washed so often. It often has happened that although a child reported this ailment, nevertheless it has been compelled to bathe, and it was told: "Oh, that will not hurt you, you bad boy, or bad girl."

Further, you should not bathe the children every fortnight, for this is not necessary, but bathe them once in four weeks and wash them every fortnight, unless there is a special reason or on account of bad heads.

(*The End.*)

THE FAITH OF THE SWISS BRETHREN

IV

John Horsch

VI

The Doctrine of the Church

On the doctrine of the church (its nature, purpose and functions) the Swiss Brethren differed widely from the Reformed and Lutheran state churches. In theory, it is true, both the Brethren and state churches agreed that the church is "the communion (or community) of saints", as expressed in the so-called Apostles' Creed, the Augsburg Confession and other Protestant confessions, the term "saints" being taken in the Scriptural sense of believers who take their profession seriously (*die mit Ernst Christen sein wollen,* to use an expression of Luther). In practice and actuality, however, there were fundamental differences.

The Brethren believed that the church should consist of those "called out" of the world, as the New Testament teaching clearly implies, involving the idea that the Christian church is distinct and separate from the world. They held that the church and the world differ so vitally in their nature that there can be no spiritual unity between them. The world constitutes the mission field of the church, and only those who believe and "walk in newness of life" are to be admitted to church membership. The Swiss Brethren rejected the principle of a union between church and state as irreconcilable with the biblical view of the church.

On this point both Luther and Zwingli were originally of one mind with the Brethren. The establishment of state churches with compulsory membership was not included in the original programs of Luther and Zwingli; they defended the voluntary principle and liberty of conscience. However, in the course of a few years conditions developed which made a union of the church with the state seem desirable for the immediate outward success of the Reformation movement. The leading reformers consented to such a union. In a number of Swiss and German states the Lutheran Church was made the state church, in others the Zwinglian or Reformed, depending on the decision of the civil authorities. The new churches were established by the civil authorities giving orders to the priests

within their domain to discard certain (Roman) doctrines and practices.

The citizens and inhabitants of the state were made members of the new church on the ground that they all had been "christened," or baptized. All inhabitants of a given state were compelled by law to be members of the state church. The geographical borders of the church and of the state were identical. The principle of separation between the church and the world was annulled. The unchristianized portion of the population was included in the church; hence the mission field of the church was within its own borders. It became the business of the church to lead her own members to Christ, instead of the outside world. The church was state-made and state controlled; it became in fact a mere department of the state. In a word, on the excuse that the form of church government is not a matter of primary importance, churches were established which were not churches in the gospel sense.

Strange as it may seem, the Swiss Brethren were criticized by the leaders of state church Protestantism for their separation from the Roman Catholic Church. Both Luther and Zwingli held that the Roman Church was a true Christian church although it needed a reformation; they asserted that they had not forsaken this church but had reformed it.[217] In their controversy with the Brethren the more prominent reformers overlooked that there was an actual separation due to the fact that they had advanced views which were unacceptable from the Roman Catholic point of view. As concerned actual division from the Roman Catholic Church there was obviously no difference between the state church type of Protestantism and the Brethren. In point of their relation to the Roman Church both were separatists.

Severe censure and persecution in Protestant countries fell to the lot of the Swiss Brethren for refusing to recognize the state churches as New Testament churches and to make common cause

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217 However, in the first period of his reformatory labors Zwingli often denounced the Roman Church as unchristian. In his writings he often stated that he did not recognize "the papal rabble" (to give his own words) as a true church. In his book *The Shepherd*, written in the spring of the year 1524, he said that the church whose head is the pope is the Christian church "as little as Belial is God" (*Zwinglis Werke*, vol. III, p. 47). After the rise of the Swiss Brethren movement, when Grebel and his friends urged separation from the Roman Church, Zwingli opposed and condemned this program. He urged that the whole population of the city and canton of Zurich should be included in the new church. He held that to make a division was contrary to the best interests of the church, and hence contrary to love.

with them. In the booklet entitled *Vindication*[218] the Brethren said on this point:

> They [the leaders of the national Protestant churches] accuse us saying that we despise them, and that we desire to be better, or consider ourselves better than they. They do not take into consideration that we, in turn, could ask them: Why do you think yourselves better than the Romanists?—and indeed the Romanists do address them in such un-Christian fashion. . . . If they, then, would confess that they of themselves are not better than the Romanists, but only in respect to the faith, or because of a better faith and practice; well, now, they should grant to us the same liberty [to hold that our teaching and practice is more scriptural]. Yet it is not of us but of God, to the degree as we desire by the grace of God to be more obedient to the gospel and the commandments of God.

Luther and Zwingli, as well as Calvin, accepted Roman Catholic baptism and ordination although they at the same time denounced the recognized head of the Roman Church, (on whose authority the ordinations were performed) as the very Antichrist, the principal representative of the kingdom of darkness on earth. The leading Protestant reformers never undertook to explain why the Roman Church could be recognized as the true church, while the mass, one of the main features of the practice of this church, was in their opinion idolatry and blasphemy.

The leaders of the Swiss Brethren did not concede that a national church, comprising the whole population without regard to the personal attitude of the individuals, is a New Testament church. They realized that the Roman Church was built upon an unscriptural foundation. The theological and ecclesiastical structure of that church was erected upon the idea of salvation through the sacraments and the mediation of the priesthood. The Brethren saw the need of building anew on no other foundation than that of the Scriptures. It may be observed that while Conrad Grebel, who performed the first act of baptism, had not been ordained in the Catholic Church, other leaders of the Brethren had received ordination. This was not taken into consideration by the Brethren. They did not recognize Roman Catholic ordination.

After the persistent and prolonged efforts of the leaders of the Brethren to persuade Zwingli to take the initiative toward establishing a New Testament church consisting of believers had failed, they proceeded to organize their first congregation. This involved the formal withdrawal from the Roman Catholic Church

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218 Printed as an appendix to Bullinger, *Widertoufferen Ursprung.*

—not from the Zwinglian state church which came into existence a few months later. While this is of interest as a historical fact, it does obviously not mean that the Brethren would have foregone withdrawal from the Zwinglian state church had it existed at the time.

There existed in the Reformation period certain older denominations, such as the Waldenses in Italy and France and the Bohemian Brethren in the Austrian provinces of Moravia and Bohemia, which had various distinctive points of doctrine in common with the Swiss Brethren. The latter were probably aware of the existence of these churches though there is no evidence to that effect. They were apparently not in touch with the Waldenses and Bohemian Brethren. Besides, there was not full agreement in doctrine between the Swiss Brethren and the other dissenting churches of that period.

The Brethren believed that under existing conditions church organization must be preceded by teaching and evangelization. They held that only such as had personally accepted Christ and whose lives showed "fruits meet for repentance" should constitute the church.

Zwingli himself, in one of his books, gives an obviously correct statement of the way and manner in which Grebel and his friends proposed to proceed in establishing a New Testament church. Zwingli stated repeatedly that they came to him often and attempted to persuade him to organize a true Christian church. He wrote to the point:

> They [the Brethren] addressed us in the following manner: It goes without saying that there will ever be those who will oppose the Gospel, even in communities that boast of the Christian name [in the so-called Christian states]. It cannot be expected therefore that all [inhabitants of a given country] would unitedly live as Christians should live. According to the Acts of Apostles the Christians who believed seceded from those that did not believe. And then, as others believed, they united with those who had already formed a church. In like manner, they [Grebel and others] said, we must now proceed. They begged us to make a public statement inviting those who had decided to become followers of Christ to stand with us.[219]

In the discussions of Zofingen the Brethren said:

> The Apostles first taught, and then baptized the believers.[220]

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219 *Zwinglis Werke,* older edition, vol. III, p. 362; Jackson, *Selections,* p. 132.

220 *Zofingen,* fol. 141b.

In the early church only those were received as members who were converted to repentance and newness of life.[221]

We find that those should be baptized who were born again through faith and have the witness of a good conscience toward God.[222]

We can not receive into the church those who have not yet entered into newness of life.[223]

At the time of the beginning of the Christian church or congregation, they who through faith submitted themselves to the obedience of the Gospel, who showed by their lives that they repented, who believed that their sins were forgiven; these were received as members of the church.[224]

A spokesman of the Brethren in the disputation of 1538, at Bern, (his name is not given in the protocol) described his awakening and conversion as follows.

[While yet in the national church] we obtained much instruction from the writings of Luther, Zwingli and others concerning the mass and other papal ceremonies, that they are vain. Yet I realized a great lack, for we were not led into a Christian life, repentance and true Christianity, upon which my mind was bent. I waited and hoped a year or two, since the minister had much to say of amendment of life, giving to the poor, loving one another, abstaining from evil. But I could not close my eyes to the fact that the doctrine which was preached and which was based on God's word was not carried out. No beginning was made toward true Christian living, for there was no unison in the teaching concerning these things. And although the mass and the images were finally abolished, there was no true repentance, no evidence of Christian love. . . . There was only a superficial change. This gave me occasion to inquire further into these things. Then God sent His messengers, Conrad Grebel and others, with whom I conferred about the fundamental teachings of the Apostles and the Christian life. I found them men who had surrendered themselves by *Bussfertigkeit* [a continuous willingness to repent] to the doctrine of Christ, and with their assistance we founded and established a congregation in which repentance and newness of life in Christ were in evidence.[225]

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221 *Ibid.*, 22b.

222 *Ibid.*, 143a.

223 *Ibid.*, 140b; cf. 132b.

224 *Ibid.*, 24b; cf. 34a.

225 *Acta*, Bern, p. 35.

Again, a spokesman of the Brethren said on the same occasion:

> Mass, idolatry and [unscriptural] ceremonies were discarded [by the state church] but the change did not go far enough to include *Bussfertigkeit*. . . . Meanwhile we became acquainted with the Brethren. We found that they had the doctrine of Christ and followed Him in the point of discipline [Matt. 18:15-18] according also to the apostolic command, and that they carried these things into practice. We found that they had truly attained to *Bussfertigkeit* and newness of life, to live no longer in sin. Therefore we gave ear to their message, and since we observed that they walked according to the Apostles' doctrine, we joined ourselves to them and they received us. When we heard the word of God, we believed and endeavored to show diligence in obeying it.[226]

These citations indicate the differences and contrasts between the Swiss Brethren and the Swiss Protestant state church. Owing to the fact that all citizens and inhabitants of the state were required by law to consider themselves members of the state church, regardless of their personal religious attitude, one cannot speak of any particular conditions for membership in that church. As already said, the former Roman Catholic Church was made a Protestant state church by the civil authorities. The people were never asked to unite with the new church; they had no voice in the matter. The general attitude of the people was given expression by the Prior of the Dominican convent at Zurich who said in the debate of October, 1523: "I shall be well satisfied with any decision my lords [the council] may render as regards these matters, and shall willingly obey them." The mass was abolished by the civil authorities, and even attendance of mass in neighboring Roman Catholic territory was forbidden the citizens of the canton Zurich on penalty.

The people, with the exception of the Brethren, accepted the creed prescribed by the state. Martin Bucer, though a leader in state church Protestantism, said, "The desires of the civil ruler, or burgomaster, alone are followed, and instead of the one pope there are now many popes, and this sort of things is getting worse from day to day."[227] "Every one fashions his faith to please the civil authorities," said Sebastian Franck (1531), "no one [excepting the comparatively few dissenters] will bear persecution for his faith." When after the second Cappel war a few Zwinglian dis-

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226 *Ibid.*, p. 44.

227 Anrich, G., *Martin Bucer*, Strassburg, 1914, p. 125.

tricts came again under Roman Catholic governments, the population of these districts reaccepted the Roman creed. In Switzerland and Germany the population of a number of territories and states changed their faith again and again upon the command of the rulers. The people in general did not take the prescribed faith with sufficient seriousness to be willing to endure persecution for it. In the booklet *Vindication* the Swiss Brethren said in this regard:

> They [the ministers of the reformation party] at first, [or before the establishment of the Protestant state church] have taught this evangelical doctrine, and some of them teach it even today, that one should abstain from sin, lead a pious, irreproachable Christian life, be born of God and regenerated, manifest Christian love, follow Christ, bear the cross, fear God and love Him above all things, abide by evangelical truth and forsake home, property, wife, children, etc., rather than to fall away or deny the truth. Indeed, their first evangelical books are full of this teaching, and also the New Testament scriptures contain an abundance of such testimony. And now, when we by God's grace undertake to do, believe, teach and live, in accord with their first teaching, we are to them an abomination, they can not tolerate us, they defame and reproach us in this our Christian faith, doctrine and life, as if it were heretical and erroneous; they preach against us before the secular authorities and the public in general, they urge and incite them to persecute and kill us. Some of them also advise us to forsake this way and life in order to avoid being driven from our homes. They call us fools for enduring persecution for the sake of the truth; yea whoever among themselves earnestly begins to do and live as he should, they give the same nickname which they give us, namely Anabaptists.

The refusal of the Brethren to substitute the authority of the state for the authority of Scripture and their determination to abide by Scripture and be guided by it was the cause of their persecution and martyrdom. Needless to say this meant indescribable hardship and suffering to the flesh. In consequence there arose "false brethren" who urged that the cross-bearing which was involved in the willingness "to walk according to the truth" was to be avoided as unnecessary and uncalled for. They held that "in outward things," such as the practice of the ordinances, every one should conform to the commands of the rulers of the state in which he lived and should refrain from renouncing the state church. They defended the view that it was possible to hold fast to the truth without practicing it.

The most prominent leaders who entertained such views were Melchior Hofmann and Caspar Schwenckfeld. The former was never a member of the Swiss Brethren Church and differed from

them on various points. On the ground of certain prophecies, or new revelations, he believed that a period of religious liberty was very near. He held that the organization of congregations, and the practice of the ordinances, should be deferred to this longed-for time. In 1533 he believed that the persecution had ceased, at least in the Netherlands where the number of dissenters was at that time very small. He began to baptize but very soon saw his great error regarding the cessation of persecution, since a number of his followers who fell into the hands of the magistrates were cruelly executed. He then accepted the curious view that after two years the time of liberty would begin, and urged his followers meanwhile to "stand still" and conform outwardly to the established churches. He was finally seized by the civil authorities of Strasburg and died after many years of imprisonment. Shortly before his death he censured the Swiss Brethren because they practiced the ordinances and organized congregations contrary to the will of the civil authorities.

The most notable advocate of the policy of "standing still", or choosing "the middle way" to avoid persecution was Caspar Schwenckfeld. Pilgram Marbeck, in his *Reply* to Schwenckfeld defended the Brethren against the accusation that they were "making an idol of the cross," namely of the cross of persecution, since they refused to avoid persecution by outwardly conforming to the prescribed practice of the national churches. Marbeck shows that doctrine and practice can not be separated. To believe one thing and practice another in order to avoid persecution, he says, is dissimulation and deception. The Brethren emphasized the need of full consecration and of a willingness for loyalty to the Christian cause under persecution. In 1557 applicants for baptism in the Swiss Brethren congregation at Strasburg were baptized upon confessing a willingness to be faithful to the end whether it meant for them life or death. And two centuries later in the observance of the communion in the Swiss Brethren churches in the Palatinate only those were invited to partake in this service who were willing to stand true in persecution.

The Swiss Brethren taught that the practice of scriptural discipline, including excommunication, is a vital characteristic of a Christian church. "There is no [true] church where there is no excommunication after the manner and method of the apostles," said one of their spokesmen in the disputation at Bern in 1538.[228] This view has been criticized and decried as extreme; it was how-

[228] *Acta,* Bern, p. 249.

ever defended even by Martin Bucer, the Zwinglian reformer of Strasburg.[229] Little wonder then that the Brethren held this opinion. Bucer admitted that without scriptural discipline there can be no true church. In other words, he virtually conceded that the national church could not claim the prerogative of a true church. Bucer did his best to introduce discipline in the state church; however, he was wholly unsuccessful in his persistent attempts to this end. Johannes Oecolampad, the leader of state church Protestantism in Basel, after great efforts, succeeded in having the state church of Basel formally adopt a scriptural order of discipline including excommunication, but soon saw himself compelled to abandon these regulations. The exclusion of serious offenders was found impracticable in the state church. And yet Zwingli had at first taught and insisted on the need of scriptural church discipline. The Brethren never swerved from the original position of the reform party in Zurich as concerns this point.[230]

While the Swiss Brethren realized that discipline is an essential characteristic of a true Christian church, they did not believe that the purpose of discipline is to make or keep the church sinlessly perfect. Their rejection of perfectionism, as shown above, indicates that they did not claim sinless perfection for the church, and yet a number of prominent modern church historians have asserted that they believed to have a perfect church. Pilgram Marbeck, replying to the charge that they considered their church perfect, said: "As concerns faults or failings, we are falling far behind the church in apostolic times, and even the apostolic church was not without faults."[231]

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229 Anrich, *op cit.*, p. 105; Lang, *Evangelienkommentar Martin Butzers*, p. 182.

230 Zwingli, in his earlier years as a reformer, taught that "excommunication was instituted by God" (*Werke*, vol. II, p. 405); he defended it as needful as late as April, 1525 (*Ibid.*, p. 288). But soon after this date he was led to see that the practice of scriptural discipline was for various reasons impracticable in the state church. In the synod of Zwinglian ministers at Frauenfeld, in 1530, there was a lengthy discussion on this theme. Dominik Zili, the head pastor of St. Gall, and others, demanded the use of discipline, asserting that for a true church it is indispensable. Zwingli, in his reply to Zili, said that the use of excommunication "would cost many preachers" (who were guilty of flaring transgressions), and gave various other reasons for opposing it. In the debate of Zofingen a spokesman of the state church said: To excommunicate all transgressors was impracticable because the result would be that "the excommunicated would be more numerous than the pious, and they would drive out and exile the pious" (*Zofingen*, p. 70a). Says the Reformed church historian Emil Egli: "Zwingli at first approved of excommunication and intended to introduce it but later rejected and opposed it." (*Zwinglis Stellung zum Kirchenbann, Analecta Reformatoria*, Bd. I, Zurich, 1889. pp. 99-21).

231 This passage is taken from Marbeck's reply to Schwenckfeld (*Antwort*, p. 88). Schwenckfeld was a separatist in the sense that in his opinion there existed

The Swiss Brethren did not teach that a true church is necessarily free of unworthy members, or that hypocrites may not be found in it. This is clear from their own statements as well as from the testimony of others. The spokesmen of the Brethren pointed out, as noted before, that discipline would not be needed if the church were perfect. George Thormann, in his polemical work against them makes the following statement: "Since no other church insists so strenuously on the need of discipline as they do, it is evident that their preaching of the Word is not so effective as is commonly supposed."[232] This writer obviously failed to consider that the apostolic church also held the practice of discipline to be essential. According to the testimony of their leading opponent Bullinger they taught: "Faith and unbelief are of an invisible, spiritual nature and are hidden in the human heart; therefore the church can not judge the true state of the members; how, then, can civil authorities undertake to judge and regulate these things by the use of the sword?"[233] The Brethren held that no one is to be excluded who does not give offense by transgression.

In the discussions at Zofingen and Bern the Brethren said:

> It is also true that evil persons, false Christians, may steal into the church and the church may not be aware of it.[234] Only those who have actually transgressed should be excluded. No one should be excluded except for actual transgression deserving this act of discipline.[235] If one was warned once and twice and will not give heed, the matter should be brought before the church and the offending one should be excommunicated.[236] If the vices which Paul mentions in the sixth chapter of Galatians are known to the church, those who are guilty should be excluded by excommunication.[237] We do not make haste with excommunication but we

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no organization which met the scriptural requirements of a true church. He believed that particular divine authorization, to be proved by miracle working, was needed for organizing a true Christian church. In his opinion the Brethren had acted without divine authorization when they undertook to form a church and to practice the Christian ordinances; therefore their church was not a true Christian church. Marbeck says to the point at the same place: "If Schwenckfeld is waiting for a church such as he thinks the church should be, he will assuredly have to wait, like the Jews who are yet waiting for the Messiah. They were offended in Him and would not have a carpenter's son. He [Schwenckfeld] would obviously have disapproved even of the apostolic church and would have found fault with it." Marbeck, *Antwort,* p. 88.

232 Thormann, *Probier-Stein,* p. 60.

233 Bullinger, *Widertoufferen Ursprung,* fol. 166a.

234 *Acta,* Bern, p. 98; *Zofingen,* fol. 59a.

235 *Zofingen,* fol. 75a.

236 *Ibid.,* 58b; cf. 51b, 34b.

237 *Ibid.,* 50b; cf. Egli, *Actensammlung,* No. 1631.

warn according to the nature of the case, and use such disciplinary measures only if the guilty one continues in transgression.[238]

It is interesting to notice a substantial agreement between the Swiss Brethren and Martin Luther in point of the doctrine of the church. Although Luther consented to the establishment of a church in which the whole population was compelled by the civil authorities to hold membership, he realized that this promiscuous state church was not a true church. He often referred to the membership of the state church as "the rabble" and frequently stated that its condition was deplorable. Often he expressed himself to the effect that the number of true Christians, or of those who are church members in reality, is very small. He taught that the true church is invisible. The Brethren admitted that the visible church is not identical with the mystical body of Christ; they realized that even in apostolic times this was not the case. Nevertheless they held that a church holding loyally to New Testament doctrine and practice is a true visible Christian church though unworthy members may be found in it.

August Baur has advanced the view that in the opinion of the Swiss Brethren no one outside of their own ranks could be saved, and to be one of their number was considered a guarantee of sinlessness and therefore salvation. In other words, he believed that in their opinion their church members personally, as well as their church as such, were sinlessly perfect. These views have been adopted on the authority of Baur by various other writers. He makes these statements in his large work on *Zwingli's Theology* and adds that the proofs are found in Zwingli's writings. We have dealt above with the question of perfectionism. Zwingli's pertinent statements must be used with caution.

In the debate of Zofingen the Brethren were asked, "If someone living in Roman Catholic territory had been led to recognize the errors of Romanism and was leading a good life but desired to remain with his wife and children and did not move out of such territory, would you consider him your brother?" Their reply, as given by one of their spokesmen, was: "So long as one attended idolatrous worship and swallowed the god consisting of bread and had a part in abominations, I could not hold him a brother or Christian. But if one lived among Romanists and desired to remain with his family hoping for their enlightenment and did not defile himself with such usages, I could not repudiate him."[238af]

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238 *Acta*, Bern, p. 96.

Even one who had been excommunicated they would not condemn but they said: "We are not informed that one who was thus excommunicated and does not turn, may be an heir of the kingdom of God."[239]

Pilgram Marbeck wrote in his *Reply* to Schwenckfeld:

> He says that we condemn all who are not of one mind with us. This, again, is not the truth. We have no right to condemn anyone. But, seeking the salvation of men, we testify to the truth of God. If some one is hit or judged by it this is not our own responsibility.[240]

George Thormann wrote in a later period (1693) concerning the Brethren:

> If you ask them whether they are of the opinion that no one among us [the state church] could be saved they say unhesitatingly: No, they do not hold this view.[241]

Again, on the spiritual priesthood of the believers the Brethren were of one mind with Luther and other prominent reformers.[242] They believed that under the New Covenant every believer is a priest. The ministers of the Word are not priests in any particular sense but have been chosen and ordained for particular needful tasks in the church. To lead souls to Christ is the business of every Christian.

VII

Liberty of Conscience

Conrad Grebel and Menno Simons taught the principle of liberty of conscience. This does not mean that they approved the modern theory of general toleration within the church. By liberty of conscience they did not mean that a religious body should not

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239 *Zofingen,* 53a.

240 *Antwort,* p. 170.

241 Thormann, *Probier-Stein,* p. 20.

242 In the recently published book, *Unitive Protestantism,* by J. T. McNeill of the University of Chicago, the statement is made that Luther affirmed the priesthood of the whole body of the visible church, and that he was of the opinion that the doctrine of the spiritual priesthood of the believers is "fundamentally unitive and in no sense divisive" (pp. 36-39). Luther, however, did not teach the spiritual priesthood of the members of the visible church but of the actual believers whose number he believed to be small.

have the right to stand for a definite creed and to refuse membership to those who do not accept its creed and principles. They took liberty of conscience to mean the separation of church and state and the rejection of all religious persecution. They believed that an attitude of general religious toleration should be taken by the state since the state is a secular, not a religious institution, and a non-Christian may be a law-abiding citizen consistently performing his duties toward the government. For the state to demand doctrinal qualifications for citizenship, such as the church must necessarily demand, is contrary to the principle of liberty of conscience and is fruitful of untold evil.

The author of a recent book on Mennonite Missions thinks that with the doctrine of the general priesthood of believers came the right of individual interpretation of Scripture.[243] Obviously this is true in a limited sense only. Neither the Swiss Brethren or Mennonites nor the Protestants of the state church type approved the idea that any individual interpretation of Scripture is acceptable. The supposition that they gave liberty within the church for individual interpretation without regard to the question of the nature and claims of such interpretation, or in other words, that they as a church did not stand for anything definite as to doctrine and creed, is absurd.[244] Any interpretation that would deny the fundamentals of the faith or that would support popery, a union of church and state, the persecution of dissenters, infant baptism, war, the oath, the omission of church discipline, etc., they held to be unwarranted and unacceptable.

The Socinians of Poland who held that Scripture does not teach the divinity of Christ, wrote to the Swiss Brethren in 1592 defending their view and apparently stating that a delegation from them would visit the Brethren. In the reply to this letter the Swiss Brethren pointed out that the rejection of Christ's divinity is based on a mistaken interpretation of Scripture and that this is so serious an error that they would hesitate to receive the delegates of the

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243 Kaufman, E. G., *The Development of the Missionary and Philanthropic Interest Among the Mennonites of North America*, Berne, Ind., 1931, p. 44.

244 Various writers have stated that the church of the Swiss Brethren and early Mennonites defended the principle of toleration of all religious teachings within the church, that "the church was to be as free and voluntary as a social club" Smith, C. H., *The Mennonite Immigration to Pennsylvania*, p. 12); that they stood for "absolute individualism in matters of faith" (*Doopsgezind Jaerboekje for* 1930, p. 46); a similar statement also in *Bethel College Monthly*, March, 1931, p. 9. Such statements have been made by various other writers without substantiation.

Socinians even into their houses as visitors.[245] Menno Simons and Dirck Philips in their writings on church discipline frequently stated that the purpose of discipline, including excommunication, is not only to correct transgressors and exclude them if necessary, but also to exclude heretical teachers. The elders (bishops) Adam Pastor, David Joris, and Francis Reines Kuyper were excommunicated by Menno and his brethren on account of defending unscriptural doctrine. Hans de Ries, the spokesman of the Waterlandian Mennonites, who constituted the least conservative Mennonite group in the Netherlands, declared about 1665 that "union with the Socinians is not only undesirable but impossible."[246]

Concerning the position of the Swiss Brethren on the principle of liberty of conscience we have an extensive statement from the pen of their chief literary opponent, Heinrich Bullinger, the successor of Zwingli as the head of the state church of Zurich. In his larger work against them he quotes various statements made by the Brethren to the point. Some of these statements, as given by Bullinger, follow.[247]

> One can and should not compel any one to accept the faith, for faith is a free gift of God.
>
> It is wrong to compel any one by force or coercion to embrace the faith, or to put to death any one for the sake of his erring faith.
>
> It is wrong that in the church any sword other than that of the divine Word should be used.
>
> The secular kingdom should be separated from the church, and no ruler should exercise authority in the church.
>
> The Lord has simply commanded to preach the Gospel, and not to compel any one by force to accept it.
>
> It is the business of the great Judge to separate the tares from the good seed. This will be done by Christ at the last day only. For when in the parable of the tares among the wheat the servants came to their master saying, "Wilt thou that we go and gather in the tares?" his reply was, "Nay, lest while you gather up the tares, you root up also the wheat with them. Let both grow together until the harvest; then I will tell the reapers to

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245 "*Maer wie in desen voor-ghehouden Artijckel met ons niet stemmen en kan, dien en weten wy niet in huys to nemen, nochte Broederlick te groeten*" [Second Epistle of John, v. 10]. (*Ende seecker Antwoordt van de Svvitser Broeders often Hoogh-duytschen*, etc. Printed as an appendix to Mennonite Confessions of Faith, Vlissingen, 1666, pp. 79-81.)

246 Cf. note 134.

247 Bullinger, *op. cit.*, fol. 165-168.

gather together the tares and bind them in bundles to be burned." And since the field is the world and the tares are the children of the wicked one, or of the evil doctrine, and the Lord has clearly ordered, "Let both grow together," therefore the government should not undertake to destroy the tares by punishment and death.

Paul gives definite instruction as to the attitude which the church should take toward a heretic and says, 'A man that is an heretic after the first and second admonition exclude.' So Paul instructs the church to exclude a heretic (Tit. 3:10), not to torture, maltreat or kill him.

The true church of Christ has the characteristic that it suffers or endures persecution but does not persecute.

To put to death an erring man before he has repented means to destroy his soul. Therefore one should not kill him but wait for his conversion lest both body and soul be destroyed. Often a man who is in fatal error, forsakes it and turns to the truth.

In the debate of Zofingen (1532) the Swiss Brethren said:

Clearly the Lord has instituted in His church no severer punishment than excommunication, which was also practiced by Paul. If now you would inflict punishment according to the Law, which is based on justice, the adulterer would have to be put to death without mercy and could not be spared, even if he repented. Thus the Law demands punishment according to strict justice, but the Gospel according to love by excommunication for repentance. . . . Therefore we do not admit nor confess that the church has power to use the sword, or to mete out punishment beyond excommunication.

In reply to the accusation of disobedience to the government the Brethren often said, if they were given commands which are not contrary to Scripture and can be fulfilled with a good conscience, they would willingly obey. Obviously they did not take the attitude that a scriptural demand of a religious nature could not be heeded if made by the civil authorities. They did not carry the principle of the separation of church and state to such extremes and did certainly not object to the government taking a friendly, favorable attitude toward the Christian religion.

EARLY MENNONITE SUNDAY SCHOOLS OF NORTHWESTERN OHIO

III

John Umble

THE HANCOCK COUNTY MENNONITE SETTLEMENT NEAR NEW STARK

Closely linked to the Bluffton (Zion) congregation by ties of blood and friendship is the Chapel congregation in the vicinity of New Stark, Hancock county, Ohio. The early settlers in this neighborhood came from Stark county, Ohio. Hence they called their first village New Stark. Among these members of the Reformed, Brethren, and Mennonite churches were three Freed brothers, members of a progressive, wealthy, and influential family. This name, usually spelled Friedt in the older eastern settlements, became Freed in Hancock county. John Freed, the oldest of eleven children, was born near Paris, Stark county, Ohio, March 21, 1816. Three weeks after his marriage to Leah Dubbs on September 9, 1839, he and his wife moved to Hancock county. He united with the Mennonite church seven years later. His wife, however, was a member of the Reformed church. Where he held his membership or who baptized him is not clear, but it was probably Bishop Henry Stemen of Allen county who spent much time visiting isolated families and individuals who were moving into the western wilds from the eastern Mennonite communities. Paul Freed followed his brother to Hancock county in 1840 at the age of twenty-two. He and his wife were Mennonites. A third brother, Peter, was a Dunkard. There was also a Ream family. Samuel, the only one who was a Mennonite in the early years, married Maria Freed, sister of the above-mentioned brothers. His brother Ephraim was converted later under the preaching of J. S. Coffman and united with the Chapel congregation.

On January 14, 1865, Paul Freed's wife died of typhoid fever. The funeral services were conducted by Daniel Brenneman, of Fairfield county, in English and Rev. Freedly, the local Brethren minister, in German. About the same time occurred another death fraught with important consequences for the future New

Stark church. Twelve miles to the northwest in the Riley Creek congregation in Allen county raged an epidemic of smallpox, that dreaded scourge of the frontier settlements. Christian Blosser, (originally Blaser) husband of Bishop Thut's second daughter, Catherine, was stricken with this plague. At that time he and his wife, with five children, four boys and one girl, lived in a little one-room log cabin north of Pandora. Blosser was a school teacher and a trustee of the Riley Creek congregation. During Blosser's illness his mother-in-law, Christina (Bechtel) Thut, whose mother had died of smallpox and who in her youth herself almost succumbed to the ravages of the disease, cared for Christian. Some of the five little children, all under nine years old, took advantage of the disrupted condition of the household to run outdoors barefoot in the snow, but none of them contracted the disease. When the father, Christian Blosser, died, no funeral services could be held, because, meanwhile, the disease had broken out in the bishop's own household. Although his wife had exercised every precaution against carrying it home and always had changed her clothes in the woodshed outside on returning from the Blosser cabin, her own daughter Mary Ann, whose vaccination had not been effective, took smallpox. The attack was not serious, however, and Mary Ann has lived to become one of the last three surviving charter members of the Chapel congregation at New Stark. After Christian Blosser's death, some of the widow's children were put out to her relatives. Noah, four years old when his father died, stayed for one year with his aunt, Rachel, married to his father's cousin, Tobias Blosser from Virginia, and then for several years with his mother's brother, Abraham Thut. Paul Freed, meantime, continued to ride or drive the twelve miles to Riley Creek to worship with the Thut congregation, and six years after the death of Catherine (Thut) Blosser's husband, Freed persuaded her to share with him, as his wife, his large farm and prosperous establishment just west of the village of New Stark.

About the same time that Catherine (Thut) Blosser celebrated her second marriage, her two youngest sisters, Mary Ann, mentioned above, and Christina, married, respectively, John H. Hilty and Joel Baumgardner. Hilty had been reared in Wayne county, the son of Christian and Magdalena (Eicher) Hilty. John and Mary Ann Hilty lived on the old Thut homestead near Bluffton until that farm was sold to Frederick Geiger in 1872. And then followed a characteristically generous act of Paul Freed. Unknown to John H. and Mary Ann (Thut) Hilty, Freed purchased

the large farm two and one-half miles west of New Stark, where Mrs. Mary Hilty now lives, and invited them to move on it. The Hiltys have repaid the magnanimous act of their brother-in-law many times by their interest in raising the agricultural status of the community and especially by their faithful and successful efforts in laboring for the founding of a Mennonite congregation at New Stark.

After the Hiltys moved to Hancock county, Peter B. Thuts and Joel Baumgardners also located there. Mrs. Christina (Bechtel) Thut, widow of Bishop John Thut, founder of the Bluffton (Zion) congregation, accompanied her son and daughters to New Stark, made her home with her youngest daughter for many years, and became one of the charter members of the Chapel congregation. She died at the advanced age of eighty on November 15, 1893, outliving her husband nearly thirty years.

When they moved to Hancock county, however, the country did not wear its present prosperous aspect of broad fertile, tile-drained acres, fine homesteads, and eighteen foot concrete transcontinental highway. The porch of the little log house into which the Hiltys moved extended right up to the pines that now stand in the front yard. And the pines were so small that the new owners could reach the topmost branches. Most of the country was still heavily timbered, and even where the forests had been cut down, the soil was cold and wet. The first year, in early spring, John Hilty laboriously dug ditches in the sticky soil in order to drain a little plot for a garden. The soil was found to be very productive, if properly drained and aerated. But there were no drain-tiles to be had even if there had been capital to purchase them. Then John Hilty, little by little, began to underdrain the farm. First he dug ditches; then he laid long poles along one side of the ditch; then he cut down large trees, cut the trunks into short lengths and split the resulting chunks into slabs; these slabs he leaned against the poles as they lay in the ditch; then he covered the slabs and poles with a layer of straw and refilled the ditches. Later after the coming of sawmills, the earlier pole and slab drains were replaced by inverted troughs made by nailing two heavy boards together. During the nineties Peter B. Thut, David D. Hilty and John H. Hilty set up a tile mill and manufactured drainage tiles for their own and their neighbors' use. Later John H. Hilty purchased and operated the tile mill. Even if his neighbors did sometimes forget to pay for the tile that his own and his son's hard labor had produced, he felt repaid in the growing prosperity of the community. In the early days

he never refused a neighbor the load or two of tile necessary to make a new plot of ground produce its abundant crop of corn or wheat, although, in some cases, he was practically certain that the purchaser could not or would not pay.

During the early seventies the few Mennonite families in Hancock county continued to attend church and Sunday school services at Riley Creek in Allen county. But Paul Freed, John Hilty, and others were untiring in their efforts to have a Mennonite congregation organized in Hancock county. On the day after Christmas, 1876, occurred an important event in the history of the little community. John Blosser, oldest son of Mrs. Paul Freed (Catherine Thut Blosser), was married to Magdalena Brenneman, youngest daughter of Bishop John M. Brenneman of Elida. This is the John Blosser who was ordained to the ministry at New Stark in 1891 and as bishop of the Chapel congregation in 1905. He and his wife lived here happily together until his death July 28, 1921, about four months less than forty-five years. Prior to the marriage of the Blossers in 1876 the small group of Mennonites sometimes had services in schoolhouses when visiting ministers spent a few days with them. On one occasion, at least, Abraham Steiner of Riley Creek had preached in the New Stark Presbyterian church of which Noah Blosser was later a member.

Some time after the marriage of John Blosser and Magdalena Brenneman, the fourteen Mennonites in the community organized a congregation and erected a meeting house. The fourteen charter members of the congregation were: Mrs. Christina (Bechtel) Thut (widow of Bishop John Thut), John Freed, Paul Freed and wife, Samuel B. Ream and wife, John H. Hilty and wife, Peter B. Thut and wife, Joel Baumgardner and wife, and John Blosser and wife. For several years the congregation had no resident minister. Bishop George Brenneman, whose residence was in Putnam county but whose church home was at the Sherrick (now Salem) church near Elida in Allen county, was bishop of the congregation for a number of years. In the early eighties, after an accident disabled him, C. B. Brenneman of the same congregation, although not an ordained bishop, served as acting bishop for a number of years. The meeting house, known as Chapel, was built at the cross roads west of New Stark on land donated for that purpose by Mr. and Mrs. Samuel Ream. One of Peter Thut's daughters had married a Hassan who gave his name to a general store and postoffice located near there during the seventies. The place was known as Hassan's Postoffice. During the last three months

of 1876 six more members united with the small congregation. Of these first converts three were the children of Samuel D. Ream, and one was Susie Blosser, daughter of Mrs. Paul Freed by her first marriage. Once a month one of the ministers from Allen county conducted preaching services for the group. Bishop George Brenneman and C. B. Brenneman were frequent visitors. On account of the cloud that hung over Riley Creek during these years the ministers at that place did not preach often for the New Stark congregation. In the fall of 1879 at the approach of winter and the period of bad roads, the congregation attempted to persuade some minister to move into the community. They specifically stated in their call that they preferred English preaching. Sunday school had been organized in the spring, but the congregation still lacked a resident pastor.

When Harvey Friesner of Branch county, Michigan, visited the congregation early the next spring, 1880, he especially commended the young people for their excellent singing. John F. Funk visited them in October of the same year to encourage them in their Sunday school work. During this year Sam Ream, to swell the church membership, had persuaded two very poor families, Henry Funk and Sam Huber, to move from Perry county, Ohio, to New Stark. A few years later, Riley Ream, son of Sam Ream, brought another member into the church from the southern settlement; on March 11, 1883, he married Lydia Stutzman, who was born in Johnson county, Iowa, in 1856 and had moved to Bern, Fairfield county, Ohio, with her parents.

Failing to induce a minister to locate with them, the congregation asked that one of their number be ordained. The bishops consented, and March 19, 1882, was set as the date for ordaining a minister and a deacon. During the balloting for candidates John H. Hilty, Daniel S. Brunk, formerly of Elida, John Blosser, Henry Funk, and Henry Freed, an excellent Sunday school worker and a son of John Freed, all received one or more votes. When it was learned that Henry Funk was to be in the lot, a serious question arose in the minds of some on account of his well-known fondness for strong drink; but Bishop George Brenneman had unbounded confidence in the lot as a method of choosing ministers and without hesitation allowed him to draw a book with the other four candidates. The lot fell on Henry Funk, who had received only one vote, and Bishop Brenneman ordained him forthwith. The congregation hoped that Funk would realize his unfitness and refuse the call. But he insisted on preaching, although his best efforts in

the pulpit could scarcely be called preaching. His ordination was a severe blow to the congregation. Most of them lost all confidence in the lot as a method of choosing church officials. Not long afterward when Funk was found guilty of conduct unbecoming to a minister of the Gospel, Bishop Brenneman promptly silenced him and the congregation was once more without a minister. Some years later Funk moved to Paulding county. One of his sons, Nicholas Funk, resides in Butler, Indiana.

The ordination of deacon ended but little more happily. Of the four candidates, John Blosser, John Hilty, Henry Freed, and Samuel Ream, the lot fell on Sam Ream who was accordingly ordained deacon. His selection did little to strengthen confidence in the lot. The anglicized spelling of the name Ream is somewhat puzzling to the student of Mennonite history, but the original was probably Riehm. The Riehm family furnished a number of early settlers in German communities in Seneca county, Ohio.* A number of years after Sam Ream's ordination his wife died. He remarried and moved to Maricopa county, Arizona, on account of failing health. He died in California. Although he attempted to perform the duties of his office faithfully, his work was never outstanding. He undertook to preach, but met with little success. Whatever may have been his shortcomings as a speaker, however, it is certainly true that he was a valuable, devoted, self-sacrificing member. A poem, written by him for boys and girls, appeared in the *Herald of Truth* for July 15, 1887.

The congregation received encouragement when John S. Coffman preached five evangelistic sermons beginning March 3 and ending March 6, 1883. These were the first evangelistic services ever held at Chapel. Sunday, October 21, of the same year was an inspiring day for the Chapel congregation. C. P. Steiner of Riley Creek preached a German sermon in the forenoon. He was accompanied to New Stark by C. H. Brunk of Dale Enterprise, Virginia, who was conducting a number of singing classes in schoolhouses in the vicinity of Bluffton at this time. In the evening at five-thirty Brunk conducted a "singing" and at seven C. B. Brenneman of Elida preached an impressive sermon in English to a crowded house.

During the next month, November, 1883, Bishop George Brenneman took a number of the Allen county ministers with him to New Stark to ordain a successor to Henry Funk whom he had ordained and silenced there the year before. On this occasion he

* See, for instance, *Seneca County General Index to Deeds,* Vol. 1, p. 502.

ordained Jacob Horning, Jr., whose parents, Mr. and Mrs. Jacob Horning, had accompanied Preacher (later Bishop) John Good and wife (a sister of Jacob Horning), and Henry Hoffman and wife (daughter of John Good), to Page county, Iowa, in 1865, to found a pioneer Mennonite settlement in the far West. Jacob Horning, Jr., had married one of Deacon Sam Ream's daughters, Fatima, called Timey for short. He had a stoppage of speech and was not a fluent speaker, but visiting ministers usually spoke highly of his faithfulness, spirit, and industry. In 1886 he was excused from preaching altogether for a time on account of throat trouble. At all events the congregation continued to prosper under his leadership and the help he received from visiting ministers and evangelists. After J. S. Coffman's evangelistic visit in 1885, Chapel had eleven converts, but two of these united with the Zion congregation. Nine were baptized at Chapel when the class was received into the church in March.

During the next few years the congregation grew in numbers and activity. Two members were received by baptism early in 1889. Jacob Horning, Jr., finally moved to Bluffton, leaving the Chapel pulpit vacant once more. At Bluffton he experienced difficulty in working with the Zion ministers and he moved to South Dakota. He now resides at Salem, Oregon, where he is said to be a member of the Free Methodist Church.

After Horning left New Stark, J. S. Coffman and other ministers advised the congregation, and even pleaded with them, to ordain a minister. But the congregation steadfastly refused to accept any minister except their unanimous choice, John Blosser. They would not submit again to having a minister chosen by lot. Finally the bishops yielded and John Blosser was ordained to the ministry in 1891. His frequent absence from home on evangelistic work made an assistant necessary and on December 19, 1895, Bishop John F. Funk of Elkhart, Indiana, ordained Blosser's brother, Noah, to assist him. John Blosser was ordained bishop in 1905 and died July 28, 1921. Since his brother's death, Noah Blosser has had charge of the congregation. A few years ago in 1926 when the Chapel congregation became involved in difficulties with the Ohio Mennonite Conference in regard to interpretation and application of certain conference regulations, the congregation voted to unite with the General Conference of Mennonites of North America. Following this action, Elder S. M. Musselman, pastor of the First Mennonite church at Bluffton, ordained Noah Blosser elder on November 13, 1927. The congregation has al-

ways enjoyed a happy, peaceful fellowship and almost unbroken prosperity, even in the first few years that were somewhat clouded by the unhappy experience with Henry Funk.

The Sunday school at Chapel was organized in 1878 following the erection of the meeting house at Ream's Corners. Of those who helped to organize this Sunday school, Paul Freed, John H. Hilty, and Joel Baumgardner, were sons-in-law, Peter B. Thut a son, and John Blosser a grandson, of Bishop John Thut who had founded the congregation at Riley Creek near Bluffton. These men and Samuel D. Ream, with their wives, were the founders of Chapel Sunday school. Since the congregation organized the Sunday school before a minister had been ordained, the school was in charge of laymen from the beginning. John Blosser was the first superintendent. After John's ordination to the ministry, his brother, Noah, served for some years. John Freed's son, Henry, an active worker who always wore a full beard, was superintendent for many years. His wife was a Presbyterian and many New Starkers enjoyed meeting with the Mennonites at Chapel for Sunday school. Although the superintendent was always a Mennonite, Chapel Sunday school was conducted as a union school in the beginning. A Presbyterian woman taught a class of girls including Alice Thut (now Mrs. W. B. Page) daughter of Peter B. Thut. She had her class commit to memory entire chapters from the Gospel of John. So strong was the Presbyterian influence in the community that some of the Mennonite mothers feared that they had made a mistake in bringing their families from Bluffton to New Stark. They were much discouraged at times and felt that they would be swallowed up by the stronger popular churches about them. Their fears were not without foundation. Elder Noah Blosser, himself, was a member of the Presbyterian Church for a number of years before he united with the Chapel congregation. At first, instruction in the German language was attempted in Chapel Sunday school with a few of the younger classes, but it was soon discontinued for lack of teachers. This school never used the German A B C Books. The first text book was the New Testament, but the Picture Roll and Lesson Helps published by the David C. Cook Publishing Company seem to have been in use for some time before the Mennonite Publishing Co., at Elkhart published helps. Very early, a Presbyterian teacher taught a German class for the older people.

The Sunday school no doubt deserves a large share of the credit for the steady ingathering of young people into the church

during the late eighties and early nineties. It also gave its strength and support to such movements as the Sunday school conference, the mission movement, and the educational program of the church. On account of the proximity of the normal school at Ada, with its celebrated Christian instructors, Professors Lehr and Fess, many of the more progressive young men of the Mennonite church who attended school at Ada, at some time or other worshiped with the Chapel congregation during their period of study at Ada in preparation for school teaching, the only profession then open to ambitious young Mennonites. Among these were Silvanus Yoder and E. J. Zook of Wayne county, both now of Goshen, Indiana; Jacob B. Schmidt (Smith) of Canada, now of Elida; Bishop A. I. Yoder, of Logan county; Rev. D. Carl Yoder, of West Liberty, Ohio; Ephraim Hostetler, of Wayne county; and Christian K. Hostetler, of Wayne county, now of Youngstown, Ohio. While J. B. Smith was a student at Ada, he worshiped with the Chapel congregation and later was ordained there to serve as pastor of the congregation at Garden City, Missouri. At Chapel he preached his first sermon on the text, "In the beginning, God," Gen. 1:1.

At an early date in the history of the Chapel congregation, the young people met on Saturday evenings for a singing. Sometimes this meeting was held in the afternoon and, from the first, the object was partly social, but its chief emphasis was on learning to sing. It was held at the church or at the home of one of the members. For a number of years this exercise was conducted by John Blosser's youngest brother, Henry, who later married a member of the Reformed Church. Later song leaders who conducted the meeting were Peter B. Thut, Noah Blosser, and Peter B. Thut's son, B. Frank.

In September, 1892, after D. H. Bender of Tub (now Springs), Pennsylvania, held revival meetings at Chapel, the Saturday evening singing was reorganized into a Bible Reading or Bible Class. During this series of revival meetings ten converts had become applicants for baptism. This class was made up of all the young people of the congregation who had not yet united with the church and the Bible Reading was instituted to provide for their growth and development in Christian service. Although at first called a Bible Reading, this meeting was in reality a Young People's Bible Meeting. D. H. Bender had organized such a meeting in nearly every place where his extended evangelistic efforts had carried him during this and the preceding year. The Chapel Young People's Meeting was one of the first in the state of Ohio.

After continuing on Saturday evening for a short period, the time of the meeting was changed to Sunday evening. The members of the congregation were always ready to undertake any Christian work that would encourage the young people and build them up in the faith. Hence the opposition to either Sunday school or Young People's Bible Meeting, that was so strong in some congregations, was entirely lacking at New Stark.

One activity of the Chapel congregation deserves special mention. Two miles west of Chapel and two miles south was the Red Schoolhouse, a large, well-built school- and community-building. Here beginning in the late nineties and continuing for fifteen or sixteen years, Bishop John Blosser and his people conducted a mission Sunday school. The families in that community were large and none of the old folks were members of any church. In addition to the regular services John Blosser often held evening meetings here and conducted several series of evangelistic services. In one of the latter there were ten converts. John Blosser gave himself wholly to this work. On one occasion he became so engrossed in his work at the Red Schoolhouse that he left his own horse and buggy at the schoolhouse and drove a neighbor's horse home. Blosser did not discover his mistake until he saw his own horse enter the yard driven by the neighbor whose horse he had taken. The converts at the Red Schoolhouse did not always unite with the Chapel congregation, but some of the present members of Chapel were received into church membership as a result of those meetings. Even now when some of the older people in that district become seriously ill, they call for the Mennonite pastor in order to be baptized into the Mennonite Church before they die.

As the years passed, Chapel congregation developed some outstanding workers. After Noah Blosser's ordination, John Blosser became one of the leading evangelists of the church. He conducted meetings in many places and usually with good results. At West Liberty, Ohio, for instance, in 1896 he brought into Bethel Church seventeen young people at one time. Later, for many years he was president of the Mennonite Board of Education, while his cousin from Bluffton, Menno Steiner, another grandson of Bishop Thut, was president of the Mennonite Board of Missions and Charities. One of Bishop John Thut's granddaughters, Alice Thut (daughter of Mr. and Mrs. Peter B. Thut), now Mrs. W. B. Page, of Goshen, Indiana, went to the Chicago mission as the first woman missionary of the Mennonite Church and later was the first woman missionary sent to a foreign field by the (Old) Mennonite

Church. At the present time New Stark Mennonites are active in agriculture, in the professions, and in the missionary and other religious work of the church. Here, as in the Zion church in the nineties and in the first quarter of the present century, the lineal descendants of Bishop John Thut have been, and still are, among the outstanding workers of the congregation. The congregation is in a prosperous, thriving condition. After fifty years the ideals of brotherly love and peaceful fellowship, characteristic of the founders of the organization, still prevail.

The Chapel congregation still worships in the same building that the founders erected prior to November, 1879. The *Herald of Truth* for that date announces that "the church at Hassan, Hancock Co., Ohio has built a meeting-house." The building was erected about one and one-half miles west of New Stark on the south side of the road at the northwest corner of the northwest quarter of the northwest quarter of section thirty-one, a forty-acre tract conveyed to Mariah Freed by John Hansler on September 23, 1854.* Before 1879 the congregation had been meeting for worship in the homes of members, quite frequently at the home of Samuel and Maria (Freed) Ream because their dwelling was not only more centrally located but it was larger and more commodious than most of the others in the neighborhood.

Samuel and Maria Ream seem to have donated the plot of ground for the church, but such was the simple confidence of the congregation in its deacon that it does not seem to have occurred to them to ask for a deed. At any rate there is no record of a legal transfer until September 24, 1886. On that date Samuel and Maria Ream transferred the one-fourth acre of land on which the church stood to "the trustees of the Mennonite Church" for "ten dollars."† In 1892, Paul Freed, wishing to make permanent provision for his step-son and pastor, John Blosser, donated fifteen and one-half acres to the "trustees of the Mennonite Church of New Stark, Ohio," to be used as church grounds and parsonage "as long as they are in union with the Mennonite Annual Conference of Ohio."‡ This tract is in section thirty, across the road from the first church lot donated by Samuel and Maria Ream. In 1892 the church was moved across the road and one-half miles east to its present location. It has been enlarged and remodelled and is still in an excel-

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* *Hancock County Deed Record,* Vol. X, p. 498.

† *Hancock County Deed Record,* Vol. LXIV, p. 259.

‡ *Hancock County Deed Record,* Vol. LXXXV, p. 184.

lent state of repair. When the congregation withdrew from the Ohio Mennonite Annual Conference in 1927, the legally authorized representatives of the conference transferred the title to the property to the trustees of the congregation.

Three charter members are still living to look back on more than fifty years of the eventful, but peaceful, church history of the Chapel congregation. Mrs. Mary Thut, widow of Peter B. Thut, resides with her daughters at Goshen, Indiana. Mrs. Mary Ann Hilty, widow of John H. Hilty, lives on the farm improved by her husband sixty years ago. Mrs. Matilda Blosser, widow of Bishop John Blosser and youngest daughter and only surviving child of Bishop John M. Brenneman, divides her time between her son Christian B. of Goshen, Indiana, and her daughter, Katherine (Mrs. John Hilty) of Los Angeles, California.

ATTENDANCE AT MENNONITE SCHOOLS AND COLLEGES, 1930-1931

SILAS HERTZLER

An extensive study of attendance in Mennonite schools and colleges in the United States and Canada has been reported in the July issue of THE MENNONITE QUARTERLY REVIEW each year for the past two years. The report for 1930-31 is given in the October, 1931 issue of the REVIEW because not all the reports from the different institutions were received in time to prepare the report for the July, 1931 issue.

As in previous years questionnaires were sent to every Mennonite college and secondary school about which information could be secured. Those from which replies were received are: Witmarsum Theological Seminary, Bluffton, Ohio; Bluffton College, Bluffton, Ohio; Bethel College, Newton, Kansas; Goshen College, Goshen, Indiana; Tabor College, Hillsboro, Kansas; Hesston College and Bible School, Hesston, Kansas; Eastern Mennonite School, Harrisonburg, Virginia; Freeman Junior College, Freeman, South Dakota; Corn Bible School and Academy, Corn, Oklahoma; German-English Academy, Rosthern, Saskatchewan; Mennonite Collegiate Institute, Gretna, Manitoba; Zoar Academy and Bible School, Inman, Kansas; Oklahoma Bible Academy, Meno, Oklahoma; Hillsboro Bible Academy, Hillsboro, Kansas; Bethesda Fortbildungsschule, Henderson, Nebraska; Reedley Bible School, Reedley, California; The Mountain Lake Preparatory and Bible School, Mountain Lake, Minnesota; and the Mennonite Bible Academy, Beatrice, Nebraska. Reports were received from five academies and Bible schools which had not previously reported. These are included in the report, and bring the total number of schools reporting to eighteen. Because the questionnaire was not received at the proper time the Oklahoma Bible Academy, Meno, Oklahoma, did not report last year. We welcome their report again this year.

The ten tables included in the study cover the same ground as was summarized in previous years. Table I gives a complete statement on attendance in all the eighteen schools and colleges. The total of 2180 includes special students, evening students, summer students, and part time music students, as well as full time regular

students. College and academy students are both included in this total. There were, however, sixty-one parochial elementary school students reported at Mountain Lake, Minnesota, which are not included in this number.

The five graduate students at Witmarsum were the only students doing recognized graduate work. A number of other college graduates were enrolled in several of the colleges, but they were doing further undergraduate work and were listed as special students. There were one thousand two hundred and twenty-nine students of college grade in all the Mennonite institutions. Nine institutions give college work. Five of this number grant degrees, three more are junior colleges, and one is an academy with only a few students of college grade. The 819 academy students were registered in seventeen institutions. The 127 Bible students were nearly all special Bible term students who attended only for a six-week term, or a twelve-week term. Included in the academy group are some irregular students doing work in Music and in Bible. There are also a few sub-academy and unclassified students.

Table II summarizes by classes the students of college grade, and the graduate students. The largest senior class was at Bluffton which also had the largest total enrollment. The largest freshman class was at Bethel. Freeman, Eastern Mennonite School and Hesston do work of junior college grade, and grant no degrees. The plan of class organization is somewhat different in Canadian schools. This makes it possible for the German-English Academy at Rosthern to have a few students of college rank, even though the school is not fully recognized as a junior college.

Table III gives the enrollment by classes in the various Mennonite academies. The elementary Bible students and special Bible term students are listed as academy students. There are also some unclassified and summer students included. The largest regular academy enrollment was at Hesston. The largest special Bible term enrollment was at the Eastern Mennonite School. The largest senior class was at Tabor. The five additional schools which reported this year are all academies, and are included in this table. Several of the academies included give only two years of the course and hence have no juniors or seniors. The school at Mountain Lake has students only in the first year of the Academy course.

Table IV lists the Mennonites in all the eighteen institutions for which statistics were obtained. Nine branches of Mennonites were in attendance. 117 students were reported as Mennonites without any indication as to which of the Mennonite groups

they belonged. The total number of "old" Mennonites and of General Conference Mennonites is almost the same. Twelve Hutterian Mennonites were reported this year, this being the first year any of this group were reported in attendance in these schools. There were no conservative Amish Mennonites nor Reformed Mennonites this year.

Table V classifies the students who were members of other Christian denominations and those not members of any church. There were sixty-eight non church members, and one hundred eighty-two for whom denominational statistics were not given. The twenty-two Christian denominations represented varies a little from the list of previous years though the difference is very slight. There are more non-Mennonites this year, though the fact that those for whom no statistics are given are included in the table this year accounts for a large part of the increase.

Table VI classifies the Mennonite students by states, provinces and countries. Table VII classifies the non-Mennonite students in the same way. Twenty-seven states of the United States; four Canadian provinces; and three other foreign countries are represented by Mennonite students. The home states for thirty Mennonite students could not be learned. Kansas is the state from which decidedly the largest number come. The foreign countries represented other than Canada are Germany, India, and China. Non-Mennonite students come from fifteen states; from two Canadian provinces; from Cuba and from Africa. Again there are one hundred eighty-five for whom the homes are not reported.

Those students taking summer work in Mennonite schools are reported in Table VIII. Six institutions report summer schools, as compared with four last year. Several institutions have a mid-spring term which is reported as a part of the summer session.

Table IX indicates that there are one hundred forty-nine more women in attendance in all Mennonite schools than men. There were nineteen students at Tabor for whom no report was given. Ten of the eighteen institutions studied have more men than women, though the number more in each institution is small. In three of the colleges the number of women is considerably larger than the number of men.

Table X lists the degrees, diplomas and certificates issued. The B. A. degree is the degree most emphasized. A few advanced degrees were granted at Witmarsum. One honorary degree was given at Bluffton. Diplomas were given for academy and junior college graduation. A few normal graduates received diplomas.

Graduates from various shorter courses were given suitable certificates for the completion of their work.

Table I

Enrollment in Mennonite Schools and Colleges, 1930-31

School	Total Enrollment	Graduate Students	College	Academy	Bible[2]	Other Depts.
Witmarsum	9	5	4			
Bluffton	377		352			25[4]
Bethel	349		337			12[5]
Goshen	313		261	32	20	
Tabor[1]	234		121	90		23[7]
E. M. S.	219		45	99	63	12[6]
Hesston	159		39	102	18	
Freeman	153		52	57	9[3]	35[5]
Corn	68			68		
Rosthern	60		18	42		
Gretna	49			42		7[8]
Zoar	44			32		12[8]
Meno	34			34		
Hillsboro	32			32		
Reedley	29			29		
Henderson	28			28		
Mt. Lake	14			14		61[9]
Beatrice	9			9		
Totals	2180	5	1229	710	110	126

[1] *From Tabor College Annual Catalogue* 1930-31, pp. 63-73 *as well as from questionnaire returns.*
[2] *Special Bible Term of six weeks.*
[3] *Special Bible Term of twelve weeks.*
[4] *Extension and Unclassified students.*
[5] *Music students.*
[6] *Summer and Bible students.*
[7] *Bible and Music students.*
[8] *Sub-academy students.*
[9] *Elementary School students, not counted in the total.*

Table II

Enrollment by Classes, Mennonite Schools and Colleges, 1930-31
Graduate Students and College Students

School	Graduate Students	Seniors	Juniors	Sophomores	Freshmen	Unclassified Students	Summer Students	Total
Witmarsum	5					4		9
Bluffton		45	50	61	89	66[1]	41[2]	352
Bethel		15	26	73	94	55[3]	74[4]	337
Goshen		29	29	50	68	41	44[2]	261
Tabor[5]		8	9	14	30	26	34	121
Freeman				11	41			52
E. M. S.				13	24	8		45
Hesston				13	13	5	8	39
Rosthern					18			18
Totals	5	97	114	235	377	205	201	1234

[1] *Special students and Extension students—Catalogue,* March, 1931, p. 130
61 *Fine Arts students are not of college rank.*
[2] *Not counting duplicates.*
[3] 40 *Specials,* 12 *Music students,* 3 *Unclassified.*
[4] *Annual Catalogue,* May, 1931, p. 108.
[5] *Statistics in part taken from annual catalogue,* 1931-32, p. 72.

Table III

Enrollment by Classes, Mennonite Schools and Colleges, 1930-31
Academy Students, Elementary Bible Students and Others not of College Grade

School	Seniors	Juniors	Sophomores	Freshmen	Bible	Unclass.	Summer	Total
E. M. S.	24	22	23	30	63		12[5]	174
Hesston	28	15	18	36	18	5		120
Tabor[4]	31	12	13	18	17	14	8	113
Freeman	12	11	13	19	9	37[2]		101
Corn						68[3]		68
Goshen	5	5	3	3	20	1	15	52
Gretna						49[3]		49
Zoar			12	20		12[6]		44
Rosthern	13	13	16					42
Meno		4	12	17		1		34
Hillsboro			11	21				32
Reedley						29		29
Henderson						28[3]		28
Bluffton						25		25
Bethel							12[1]	12
Mt. Lake				14				14
Beatrice						9[3]		9
Totals	113	82	121	178	127	278	47	946

[1] *No Academy except during Summer Sessions. Includes Summer and some Music students.*
[2] 35 *Music students,* 2 *Academy Specials.*
[3] *Total enrollment. No details given.*
[4] *Catalogue,* 1931-32, pp. 72-73.
[5] *Not counting duplicates.*
[6] *Sub-academy students.*

Table IV

Mennonite Students in Mennonite Schools and Colleges, 1930-31

	E. M. S.	Goshen	Bluffton	Tabor	Bethel	Hesston	Freeman	Corn	Rosthern	Gretna	Meno	Hillsboro	Reedley	Henderson	Mt. Lake	Zoar	Beatrice	Witmarsum	Total
"Old" Mennonites	210	191	18	13		126	1												559
General Conf. Mennonites		5	129		155	12	88	6	49		33	32		26		6	9		550
Mennonite Brethren				137	2	1	9		6	8			17	2					182
Krimmer Mennonite Brethren				13	1		24	2					12			6			58
Cent. Conf. of Mennonites		2	22															1	25
Hutterian Mennonites							12												12
Defenceless Mennonites		1	3	1															5
Def. Men. of North America				1			3												4
Mennonite Brethren in Christ				1			2												3
Mennonites (Detailed Statistics not given)			2			1		60		39	1				14[1]				117
Totals	210	199	174	166	158	140	139	68	55	47	34	32	29	28	14	12	9	1	1515

[1] *Three branches of Mennonites represented:*
General Conference, Mennonite Brethren and Defenceless Mennonites of North America.

Table V

Non-Mennonite Students in Mennonite Schools and Colleges, 1930-31

	Bluffton	Bethel	Goshen	Tabor	Zoar	Hesston	Freeman	E. M. S.	Witmarsum	Rosthern	Gretna	Totals
Methodist	56	39	31	4		9			5			144
Presbyterian	24	8	10	1								43
Reformed	27	1	8				5					41
Evangelical	10	7	4			6						27
Brethren	5		21									26
Lutheran	9	2	6				5				1	23
Christian	3	14	4						1			22
Roman Catholic	4	8	5								1	18
United Brethren	12	1	3						2			18
Baptist	2	5	1	6		1						15
Nazarene	3	3					1					7
Church of Christ	7											7
Episcopalian	1	2	3									6
Congregational	1	3										4
Schwenkfelders	3											3
Missionary	2											2
Church of God							2					2
Moody Church				2								2
Salvation Army				1								1
River Brethren						1						1
Quaker			1									1
Swedenborgian										1		1
Unclassified				1								1
Non-Church Members	34	9	17			2	1	1		4		68
Statistics not given		89		53	32			8				182
Totals	203	191	114	68	32	19	14	9	8	5	2	665

Table VI

States, Provinces, and Countries from Which Mennonite Students Come, Mennonite Schools and Colleges, 1930-31

States	E. M. S.	Goshen	Bluffton	Tabor	Bethel	Hesston	Freeman	Corn	Rosthern	Gretna	Meno	Hillsboro	Reedley	Henderson	Mt. Lake	Zoar	Beatrice	Witmarsum	Totals
Kansas				91	119	82						32	1			12			337
Ohio	19	57	105			1													182
Pennsylvania	101	21	14			2													138
South Dakota		1		3	2		130												136
Oklahoma				19	14	1		68			32								134
Indiana		59	19															1	79
Virginia	71	1				1													73
Saskatchewan				5					55										60
Manitoba				5						47									52
Nebraska		1	1	15	6	7	3						2				9		44
Illinois		19	19																38
Minnesota			2	12	2		3								12				31
Iowa		11	5			8													24
Ontario	4	11	2																17
Oregon						13							1						14
Idaho			1		8	4													13
California			2	6	4								25						37
Montana				4	1	3	1								2				11
Michigan	3	7																	10

Missouri						9													9
Texas		1		2	1	1					2								7
India		5		1															6
Colorado		1			1	4													6
China			2	1			1												4
Alberta				1		3													4
North Dakota	1			1		1													3
Mississippi	2		1																3
Maryland	2	1																	3
Delaware	2		1																3
Florida	2																		2
West Virginia	2																		2
Kentucky		1																	1
Germany		1																	1
Tennessee		1																	1
Statistics not given	1						1							28					30
Totals	210	199	174	166	158	140	139	68	55	47	34	32	29	28	14	12	9	1	1515

Table VII

States, Provinces, and Countries from which Non-Mennonite Students Come, Mennonite Schools and Colleges, 1930-31

States	Bluffton	Bethel	Goshen	Tabor	Zoar	Hesston	Freeman	E. M. S.	Witmarsum	Rosthern	Gretna	Totals
Ohio	193		2						8			203
Kansas		101		10		18						129
Indiana			104									104
South Dakota	1		1	1			14					17
Illinois	4		2	2								8
Saskatchewan										5		5
Manitoba											2	2
Iowa				1								1
Michigan				1								1
Oklahoma				1								1
New Jersey			1									1
Missouri	1											1
Louisiana		1										1
Cuba	1											1
Oregon			1									1
Virginia								1				1
Africa			1									1
Maryland			1									1
Wisconsin			1									1
Statistics not given	3	89		52	32	1		8				185
Totals	203	191	114	68	32	19	14	9	8	5	2	665

Table VIII

Summer Session, Mennonite Schools and Colleges, 1930

	Men	Women	Totals
Bethel	17	72	89
Bluffton	36	52	88
Goshen	42	41	83
Tabor	12	30	42
E. M. S.	7	8	15
Hesston	1	7	8
Totals	115	210	325

Table IX

Attendance, Men and Women

Mennonite Schools and Colleges, 1930-31

	Men	Women	Statistics not given	Total
Bluffton	194	183		377
Bethel	141	208		349
Goshen	156	157		313
Tabor	89	126	19	234
E. M. S.	90	129		219
Hesston	67	92		159
Freeman	69	84		153
Corn	23	45		68
Rosthern	37	23		60
Gretna	36	13		49
Zoar	20	24		44
Meno	19	15		34
Hillsboro	13	19		32
Reedley	12	17		29
Henderson	17	11		28
Mt. Lake	8	6		14
Witmarsum	9			9
Beatrice	6	3		9
Totals	1006	1155	19	2180

Table X

Diplomas Given and Degrees Granted

Mennonite Schools and Colleges, 1930-31

	Witmarsum	Bluffton	Goshen	Bethel	Tabor	Hesston	Freeman	E. M. S.	Rosthern	Corn	Hillsboro	Zoar	Meno	Reedley	Totals
B. A.		49	26	23	5										103
B. S.			5												5
B. S. in Education			5												5
B. D.	5														2
Th. B.	2														1
M. A.	1														1
B. S. M.		1													1
D. D.		1													23
Jr. College						10	4	9							148
Academy			11		29	26	12	37	15	18					8
Two Year Normal							8								33
One Year Normal							33								29
Bible			1			2		6				12		8	4
Acad. 3 yr. course													4		24
Two yr. Acad. cert.											17		7		4
Bookkeeping					4										
Totals	8	51	48	23	38	38	57	52	15	18	17	12	11	8	396

RESEARCH NOTES

AN INTERESTING DOCUMENT ON THE EARLY HISTORY OF GERMANTOWN

Editor's Note

Germantown was settled in 1683 by thirteen families, chiefly Mennonite weavers and merchants, from Crefeld, Germany. The Mennonites began to meet for worship very early, at least in 1685. In 1690 the Mennonite Church of Germantown was organized with William Rittenhouse as the first preacher. In the course of time the little congregation felt the need of a bishop, since according to Mennonite discipline only a bishop could baptize, ordain, and solemnize marriages. Since a number of the later settlers in Germantown were Mennonites from the strong and influential Mennonite Church in Altona, near Hamburg, Germany, the congregation at Germantown appealed to the ministers and elders of the church in Altona to send a delegate to Germantown to ordain a bishop in the regular way. Unfortunately both the letter from Germantown to Altona, and the reply of the Altona church officials to the Germantown appeal have not been preserved. However, a contemporary extract of the reply was made at the time it was sent to Germantown. The extract deals with the appeal for help in the ordination of a bishop and contains the advice and decision of the Altona ministry in regard to the matter. The original extract has fortunately been preserved in the Archive of the Mennonite Church in Hamburg-Altona, where it is to be found in a volume of correspondence. It is written in the Dutch language on one side of a sheet of foolscap 12 by 20 inches in size. It is signed in original autograph by the four ministers then functioning in the Altona Church, thus making it an official copy. The copy was assuredly made at the time the letter was sent. About thirty years ago the late Pastor Hinrich van der Smissen translated the extract into the German. This German translation is reproduced below. The title is given in the original Dutch as found on the back side of the sheet containing the copy.

The writer of the letter of inquiry addressed to the Altona Church was no doubt Claes Berends, who is named as the addressee of the letter sent back to Germantown in reply. According to B. C. Roosen's *Geschichte der Mennoniten-Gemeinde zu Hamburg und*

Altona, Hamburg, 1886, I, page 63 (see also Pennypacker, *The Settlement of Germantown,* page 139), Berends and his family were among the four families which emigrated from the Altona Church in March and April, 1700 to Germantown. The four heads of families were Claes Berends, Paul Roosen, Isaac van Sintern, and Harmen Karsdorp.

Extract von den brief aan Claes Beerends, op Pensilvanien vervolgens bedieninge van Doop & Avondmaal aldaer . . .

'door 4 gpprobiert

Ao 1702:Martio

Weiter gebt Ihr in Eurem Schreiben einige bekümmerte Bedenken kund über die Bedienung der geistlichen Taufe und des heiligen Nachtmahls, wie Euch darin zu handeln gebühre, wenn es vorkommt, sie zu bedienen, weil doch nach der hierzulande gebräuchlichen Ordnung keine Aeltesten vorhanden sind, um dieselben zu bedienen oder Euch und andere mit Handauflegung dazu zu ordinieren. Darüber ist hier bei uns im Lehrdienst gesprochen worden. Um zu diesen Zwecke jemanden nach Pennsylvanien zu entsenden, ist die Reise zu weit und zu beschwerlich. Also sieht unser Lehrdienst darin keinen anderen Ausweg als dass Ihr den Gemeindegliedern die Notwendigkeit der Bedienung vorstellt und die Freunde ermahnt, eine Zeitlang ernstlich zu beten, dass der Herr die dort vorhandenen Lehrer mit gnädigen Augen anzublicken beliebe und die Schwachheiten in Ihnen uebersehe und solche Tauchlichkeit doch in ihnen zu wirken beliebe wie (zur Feier von) solchen heiligen Zeichen erforderlich, damit sie also in Treue des Herzens und Gemuets zur Ehre Gottes und ihres Naechsten Seligkeit sie bedienen und vollziehen moegen. Denn die Notwendigkeit dieser Dinge muss aller gemeinen kirchlichen Ordnung vorgehen, ehe sie unterbleiben duerften. Wie wir davon auch in der ersten Kirche Beispiele haben, da das Gebot des Herrn Christus, die Taufe zu bedienen, zuerst wohl allein den zwoelf Aposteln befohlen wurde, (naemlich) bei der Bedienung des Evangeliums die Taufe an allen zu vollziehen die glaeubig wurden. Matth. 28, Mark. 16. Weshalb auch Paulus von sich selber sagt, Er sei nicht gesandt zu taufen, womit er sagen will: Wie die zwoelf auserwaehlten Apostel; dennoch hat er, als die Gelegenheit der Notwendigkeit sich ereighete trotzdem einige getauft. So auch der Diakon Philippus hat den Kaemmerer aus Mohrenland getauft, auch viele zu Samaria, als sie seinen Predigten glaubten, Apost. Gesch. 8. Und dies ist hiervon auch unsere, des Lehrdienstes, Ansicht und Meinung, da wir nicht zweifeln, wenn es in der Furcht des Herrn unternommen und getan wird, so wuerde es dem Herrn gefaellig sein, und seine Mitwirkung werde allerseits erfunden werden.

Pieter Verhelle Gerritt Roosen
Jacob van Campen Jan de Lanoi

A STATISTICAL STUDY OF GOSHEN COLLEGE ALUMNI

Silas Hertzler

The *Alumni Directory* of Goshen College and of Elkhart Institute was published as the October 1930 issue of the *Goshen College Bulletin*. The *Alumni Directory* is a 62 page list of alumni of the Elkhart Institute and of Goshen College. The year of graduation, name of course completed, present address, and present occupation, are given for each living alumnus. Faculty members and administrative officers of the Elkhart Institute and of Goshen College are named, together with years of service and subjects taught. An alphabetically arranged index enhances the usefulness of the directory. The present review of the directory is intended to summarize the contents.

The total number of graduates of all courses since the beginning of the Elkhart Institute in 1894 to 1930 inclusive includes 924 names. Of this total there were 108 names which occurred more than once. This leaves 816 alumni not including duplicates. 424 of this number are men. 392 are women.

During these thirty-six years diplomas were granted to graduates of Bible, seminary, music, Latin scientific, commercial, academy, junior college and senior college courses. A total of 924 diplomas are recorded for the graduates of these courses. The academy graduates, including 383 names, make up the largest group. Five different degrees have been granted. These are: Bachelor of Science in Agriculture, Bachelor of Science in Home Economics, Bachelor of Science in Education, Bachelor of Arts, and Master of Arts. However, only 15 persons have been given degrees other than the Bachelor of Arts. A total of 333 graduates have received the various bachelors degrees. The first degrees were granted in 1910. The first diploma of any sort was given in 1898.

Table I summarizes the number of graduates by departments.

TABLE I

ELKHART INSTITUTE AND GOSHEN COLLEGE GRADUATES BY DEPARTMENTS

	(Including duplicates)	(Excluding duplicates)
Oratory	6	4
Bible	12	10
Seminary (Acad.)	14	14
Normal	16	15
Music	19	17
Latin Sci. (Acad.)	25	20
Commercial	66	65
Academy	383	375
Junior College	49	31
Bachelor of Science		
in agriculture	1	
in home economics	5	5
in education	8	8
Bachelor of Arts	319	252
Master of Arts	1	
Totals	924	816

Table II summarizes the Goshen College and Elkhart Institute alumni by the states, provinces and countries in which they now live and work.

734 alumni live in 35 states of the United States. Seven others are at work in Washington, D. C., and in the Philippine Islands. Nineteen make their homes in the three Canadian provinces of Alberta, Saskatchewan, and Ontario. There are thirty others, largely missionaries, who represent seven foreign countries—Bulgaria, Germany, Switzerland, Turkey, Syria, Argentina, and India. 26 alumni are no longer living.

TABLE II

STATES, PROVINCES AND COUNTRIES IN WHICH ALUMNI OF GOSHEN COLLEGE AND OF ELKHART INSTITUTE NOW LIVE

United States			
Indiana	288	Idaho	3
Ohio	117	Maryland	3
Illinois	78	Maine	2
Pennsylvania	58	Massachusetts	2
Michigan	32	Mississippi	2
Iowa	25	Oklahoma	2
Kansas	20	Washington	1
California	17	Connecticut	1
Missouri	9	Alabama	1
Virginia	9	Minnesota	1
Colorado	9	Arkansas	1
Arizona	7	Tennessee	1
Nebraska	6	Florida	1
Oregon	6	Georgia	1
District of Columbia	6	Philippine Is.	1
New York	5	Total	741
Texas	5	**Canada:**	
South Dakota	5	Ontario	15
Wisconsin	4	Alberta	2
Delaware	4	Saskatchewan	2
West Virginia	4	Total	19
Kentucky	4		

Foreign Countries: (other than Canada)	
India	19
Argentina	5
Syria	2
Switzerland	1
Bulgaria	1
Germany	1
Turkey	1
Total	30

SUMMARY:	
United States	741
Foreign Countries (other than Can.)	30
Canada	19
Deceased	26
Total	816

Table III gives an outline of the occupations of the 392 women graduates of Goshen College and of Elkhart Institute. It will be noticed that as one would expect a large proportion are homemakers, for exactly 50% of the alumnae are in homes of their own. 62 or 24% stated no occupation in reply to the request for information, and it is probably safe to assume that a large part of this group are also doing some similar work. Teaching occupies the energies of the next largest group of these graduates. There are three types of teaching included in the kind of work done. Thirty-two teach in elementary schools, twenty-three do high school teaching, and eight are instructors in five colleges and universities in Virginia, Indiana and Kansas. Fifteen women of this group are nurses. Thirteen are missionaries: three in various phases of home mission work; ten are doing mission

work in India, Turkey and Argentina. At the time of compiling the data twelve were still in college doing further school work. Eleven women are not living. Fourteen were doing office work of various kinds: stenographers; clerks; bookkeepers; and office assistants of a more general nature. The remainder, with fewer in each type of work, were engaged as librarians, medical students, music supervisors, physicians, dietitians, dressmakers and social workers.

TABLE III

OCCUPATIONS OF WOMEN GRADUATES OF GOSHEN COLLEGE AND OF ELKHART INSTITUTE

Homemakers	191	Business	
Teachers and School Administrators		Stenographers	6
Elementary	32	Clerks	3
High school	23	Office work	4
College and University	8	Bookkeepers	2
Music supervisors	2	Dressmaker and designer	1
College librarian	1	Librarian	1
No record	62	College students	14
Religious workers		Nurses	15
Foreign missionaries	10	Dentist	1
Home missionaries	3	Dietitian	1
Social worker	1	Deceased	11
		Total	392

The 424 men were scattered into more widely separated fields of endeavor. Table IV gives the occupations of men who have graduated from Goshen College and Elkhart Institute. The largest group is the group of teachers. One hundred twenty-five are doing some type of school work. There are twenty-four elementary school teachers, twenty-four high school teachers, and twenty-eight college and university professors. In addition there are seven high school principals, six elementary school principals, and six superintendents of schools. Twenty-five are continuing their studies. Included in the group also are a college president, a college dean, a director of a correspondence school, and the business manager and assistant business manager of a prominently known Bible school.

Ministers and missionaries have a prominent place among Goshen College and Elkhart Institute alumni. Fifty men are engaged in direct religious work. Thirty-one are bishops and ministers in thirteen states. Sixteen are foreign missionaries, located in India, Argentina, Bulgaria and Syria. Three are in city mission work here in America. Various lines of business enlist the efforts of fifty-six of the alumni of the college. This includes a variety of types of business enterprise. Examples are: business executives, salesmen, manufacturers, clerks, bookkeepers, merchants, dairymen, poultrymen, and real estate salesmen. Thirty-seven are farmers. There are also thirteen physicians, three attorneys, three accountants, four bank cashiers, two dentists, two druggists, and three chemists. A great variety of other lines of work are followed by men who have graduated from the college but with fewer representatives doing each kind of work.

TABLE IV

A TABLE GIVING THE OCCUPATIONS OF MEN WHO HAVE GRADUATED FROM GOSHEN COLLEGE AND ELKHART INSTITUTE

Teachers and School Administrators		Florists	3
College and Univ. Professors	28	Chemists	3
High school teachers	24	Bookkeepers	3
Elementary school teachers	24	Carpenters	3
High school principals	7	Druggists	2
Elementary school principals	6	Manufacturers	2
Superintendents of schools	6	Research Engineer	1
Business managers of schools	2	Students	25
College president	1	Physicians	13
College dean	1	Dentists	2
Director of correspondence school	1	Osteopathic physician	1
No record	69	Superintendent of Hospital	1
Religious Workers		Deceased	15
Ministers	31	Factory workers	11
Foreign Missionaries	16	Postmasters and Postal clerks	8
Home Missionaries	3	Bank cashiers and ass't cashiers	4
Y. M. C. A. Secretary	1	Railway agents and expressmen	4
Farmers	37	Printers	2
Poultry raising	3	Auto mechanics	2
Dairymen	2	Moulder	1
County agricultural agent	1	Office work	1
Manager county farm bureau	1	Machinist	1
Business	11	Draftsman	1
Salesmen	13	League of Nations—on staff of	
Clerks	7	American Bureau	1
Business administration	7	Insurance director	1
Merchants	4	Juvenile court official	1
Accountants	3		
Attorneys	3	Total	424

Table V gives the occupational totals, including both men and women graduates. The statistics here are a combination of tables III and IV previously discussed. It is evident that homemaking for the women graduates, and teaching for both men and women, represent the types of work most frequently followed. Direct full time religious work in the ministry and in foreign missionary work represents the work done by the third largest group of alumni. After farming, the various lines of business endeavor, and the other occupations previously mentioned, physicians and nurses figure more or less prominently among the college alumni.

According to the alumni records forty-three alumni hold master's degrees from Harvard, Columbia, Princeton, Chicago, Northwestern, New York, Michigan, Wisconsin, Oberlin, Minnesota, Indiana, Iowa, George Washington, and other colleges and universities of like nature. This number is being increased annually. There are thirteen doctors of philosophy from Michigan, Pennsylvania, New York, Iowa State, Chicago, Harvard, Wisconsin, Hartford Theological Seminary, Geneva and Yale, among the alumni.

TABLE V

SUMMARY OF OCCUPATIONS—GOSHEN COLLEGE AND ELKHART INSTITUTE ALUMNI

Homemakers	191	Accountants	3
Teachers and school administrators	166	Attorneys	3
Elementary school teachers	56	Florists	3
High school teachers	47	Chemists	3
College professors	29	Carpenters	3
University professors	7	Druggists	2
High school principals	7	Research engineer	1
Elementary school principals	6	Dressmaker and Designer	1
Superintendents of schools	6	Librarian	1
Music supervisors	2	College students	39
Business managers of schools	2	Nurses	15
College librarian	1	Physicians	14
College president	1	Dentists	2
College dean	1	Osteopathic physician	1
Director correspondence school	1	Superintendent of hospital	1
No record	131	Dietitian	1
Religious workers	65	Factory workers	11
Ministers	31	Postmasters and postal clerks	8
Foreign missionaries	26	Office work	5
Home missionaries	6	Bank and assistant cashiers	4
Y. M. C. A. Secretary	1	Railway agents and expressmen	4
Social Worker	1	Printers	2
Farmers	37	Auto mechanics	2
Poultry raising	3	Manufacturers	2
Dairymen	2	Moulder	1
County agricultural agent	1	Machinist	1
Manager county farm bureau	1	Draftsman	1
Business	11	League of Nations—on staff of American Bureau	1
Salesmen	13	Insurance director	1
Clerks	10	Juvenile court official	1
Stenographers	6	Deceased	26
Business administration	7		
Bookkeepers	5		
Merchants	4	Total	816

Table VI gives an occupational analysis of the 203 men who have received degrees from Goshen College. It will be seen that the proportion of men in teaching, and in direct religious work, is larger among the alumni who have received degrees, than when the total number of alumni is considered. Ninety-eight men, or over forty-eight percent are in some kind of school work, either as graduate students, teachers, or college and university professors. Thirty-five are ministers, and home or foreign missionaries—nearly eighteen percent of the total. The group of teachers and of Christian workers together are a total of nearly sixty-six percent of all who have received degrees.

The occupations of the 130 women who have received degrees from Goshen College are indicated in Table VII. Here too, there are more alumnae engaged in teaching than in any other occupation, though home making is a rather close second. Fifty women are graduate students and teachers. This total of about thirty-eight and one half percent is slightly smaller than among the men.

Considering men and women together almost forty-five percent of the degree graduates of Goshen College are in some kind of school

work. A much larger proportion have taught for a short period after graduation, before becoming homemakers, or before going into some other type of work.

TABLE VI

OCCUPATIONS OF THE MEN WHO HAVE RECEIVED BACHELOR'S DEGREES FROM GOSHEN COLLEGE

College and university professors	27	Elementary school principals	4
High school teachers	20	Home missionaries	3
No record	21	Medical students	3
Elementary school teachers	20	Salesmen	3
Foreign missionaries	16	Manufacturers	2
Ministers	16	College president	1
Farmers	13	Business manager of school	1
Business	7	Osteopathic physician	1
High school principals	7	Carpenter	1
Graduate students	7	Juvenile court official	1
Deceased	6	Automotive engineering	1
Business administration	5	Horticulturalist	1
Physicians	6	Assistant cashier of bank	1
Research workers	4		
Superintendents of schools	4	Total	203

TABLE VII

OCCUPATIONS OF THE WOMEN WHO HAVE RECEIVED BACHELOR'S DEGREES FROM GOSHEN COLLEGE

Homemakers	42	Dressmaker and designer	1
Elementary school teachers	24	Secretary	1
High school teachers	20	Social worker	1
No record	10	Dietitian	1
Instructors in college	9	Proof reader	1
Graduate students	6	Clerk	1
Nurses	5	Medical student	1
Foreign missionaries	3	Librarian	1
Deceased	2		
Physician	1	Total	130

EDITORIAL

(Continued from page 230)

what belated due to delay in the return of reports. Its worth is increased this year by the inclusion of a considerable number of additional secondary schools. Students of Mennonite education will be much interested in this year's report as they have been in previous years. Dr. Hertzler contributes another valuable statistical study in his analysis of the statistics of occupation, distribution, etc., of Goshen College Alumni which appears in the department of *Research Notes* in this issue.

The publication in the *Research Notes* of the letter from the ministers of the Altona, Germany church to the little Mennonite group in Germantown in 1702 is of great interest. The document has never been published although references have been made to it in several standard works on Mennonite history. It casts light on the influences helping to shape the church life and organization of colonial Mennonitism.

The Contributors to this issue are well-known to the readers of the Review. Harold Bender, John Umble and Silas Hertzler are members of the faculty of Goshen College. John Horsch is a well-known authority on Anabaptist and Mennonite History, residing at Scottdale, Pa.

The Mennonite Quarterly Review

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VOLUME V

1931

FOR REFERENCE ONLY

Published by

Goshen College
Goshen, Indiana

Press of
The Mennonite Publishing House
Scottdale, Pa.
Printed in U. S. A.

THE MENNONITE QUARTERLY REVIEW

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